Mennonite Year Book and Almanac

For

1902.

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PUBLISHED BY THE

EASTERN MENNONITE CONFERENCE.

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On the Threshold of the Year.

On the threshold of the year,
Ere the snow-wreaths disappear,
Half in hope and half in fear,
Waits the heart;

When the coming days are sweet,
And the buds blow round our feet,
In the pathway, who will meet?
Who will part?

When the daffodils expand,
And the sun is on the land
Some will travel hand in hand
Calm and blest;

When the meadows wear their gold,
And the lily-bells unfold,
Underneath the daisied mold
Some will rest.

On the threshold of the year,
See, the Lord is standing near,
And the heart forgets its fear
In his smile.

Trembling soul, He speaks to thee,
"I, Myself thy guide will be—
All the way is known to Me,
Mile by mile.

"On the threshold of the year,
If the path looks dim and drear,
Then My love shall make it clear
To thine eyes;

"Only trust thy changeless Friend—
If thou wilt on me depend,
What awaits thee at the end?
Paradise!"

Calendar Explanations and Notices.

ECLIPSES FOR THE YEAR 1902.

In the Year 1902 there will be five Eclipses—Three of the Sun and two of the Moon.

THE FIRST IS A PARTIAL ECLIPSE OF THE SUN, April 8, at 9 o'clock, 7 minutes in the morning. Invisible here. Visible to Eastern Siberia and the North Polar regions.

THE SECOND IS A TOTAL ECLIPSE OF THE MOON, April 22, at 1 o'clock, 55 minutes in the afternoon. Invisible here. Visible to Europe, Asia and Africa.

THE THIRD IS A PARTIAL ECLIPSE OF THE SUN, May 7, at 5 o'clock, 36 minutes in the evening. Invisible here. Visible in New Zealand and the South Pacific Ocean.

THE FOURTH IS A TOTAL ECLIPSE OF THE MOON, October 17, and visible here as follows:

Moon Enters Shadow,	October 16, at 11 o'clock, 19 minutes in the evening.
Total Eclipse Begins,	October 17, at 12 o'clock, 21 minutes in the morning.
Middle of the Eclipse,	October 17, at 1 o'clock, 05 minutes in the morning.
Total Eclipse Ends,	October 17, at 1 o'clock, 50 minutes in the morning.
Moon Leaves Shadow,	October 17, at 2 o'clock, 51 minutes in the morning.

THE FIFTH IS A PARTIAL ECLIPSE OF THE SUN, October 31, at 3 o'clock, 02 minutes in the morning. Invisible here. Visible to Eastern Europe, Asia and the Arctic Ocean.

Movable Feasts.

Shrove Tuesday,	February 11
Ash Wednesday,	February 12
Good Friday,	March 28
Easter Sunday,	March 30
Ascension Day,	May 8
Whitsuntide,	May 18
Trinity Sunday,	May 25
Corpus Christi,	May 29
First Sunday in Advent,	November 30

Chronological Cycles.

Dominical Letter,	E
Epact,	21
Lunar Cycle or Golden Number	3
Solar Cycle,	7
Roman Indiction,	15
Julian Period,	6615

EMBER DAYS.

1. February 19	3. September 17
2. May 21	4. December 17

In the Jewish Era the year 5663 commences at sunset, October 1, 1902.
In the Mohammedan Era the year 1320 begins on the 10th day of April, 1902.

Saturn (♄) is called the Ruling Planet this year.

THE FOUR SEASONS OR CARDINAL POINTS.

Spring Begins	☉ enters ♈	March 21st, at 8 o'clock, 20 minutes, morn.
Summer Begins	☉ enters ♋	June 22nd, at 4 o'clock, 25 minutes, morn.
Autumn Begins	☉ enters ♎	Sept. 23rd, at 4 o'clock, 30 minutes, even.
Winter Begins	☉ enters ♑	Dec. 22nd, at 1 o'clock, 15 minutes, even.

☞ The calculations in this Almanac are made to Solar or Apparent Time.

L. J. HEATWOLE, CALCULATOR.

DALE ENTERPRISE, Rockingham Co., Va.

The Bible Readings.

The Daily Bible Readings found on our Calendar pages are those selected by the "International Bible Reading Association," and are inserted by permission.

THE OBJECT of this Association is to promote Bible reading in the home, by providing a method whereby the reading may be rendered intelligent and profitable. It also aims to help teachers and scholars in their study of the Sunday-school lesson.

THE PLAN is topical—the International Lesson for the following Sunday being the subject for the week. This is read, usually, on Monday, and the reading portions for the other days are chosen for their relation to the subject and their suitability for home and family reading. The excellence of the selections has received abundant testimony.

BENEFITS.—Members are helped to read the Bible more constantly and with increased benefit. Teachers and scholars are aided in the study of their lesson. Parents and church members are kept in touch with the Sunday-school and its teaching. Ministers are better able to select subjects which are in the thoughts of their hearers. Former scholars are retained in association, and absent friends find it a daily communion with those at home. In many cases the readings have resulted in conversion.

PROGRESS.—As an organization it was commenced in the year 1882. At the close of 1898, there had been issued during the year 630,000 membership cards—showing an *average growth* of over 37,000 yearly. The work has spread into sixty different countries, and by the issue of cards in other tongues, the same daily portions are read by members speaking thirty different languages.

These facts are sufficient to prove its suitability and its adaptability to varied conditions.

MEMBERS include all ages and classes without limit, the conditions being an intention to read the portions regularly, and the payment of three cents annual membership subscription if connected with a Branch, or six cents if not. They can join at any time, but subscriptions are all renewed when cards are issued for the new year. In addition to an ornamental certificate of membership (the "card"), members are supplied with monthly leaflets containing brief "hints" on the daily readings, and, quarterly, with an illustrated circular letter.

The readings are inserted in a considerable number of Sunday-school periodicals, but there are important reasons why *every reader should be a member of the Association.* Those who are thus enrolled will have a strong incentive to regularity in reading, and their association with so many others in all parts of the world will add interest to the obligation. The receipt of the "Hints" every month from the Secretary will be a frequent reminder of duty, and abundant testimony proves that these brief words of counsel are also practically helpful.

A BRANCH must include not less than ten members, and may be formed in connection with a Church, Sunday-school, Y. P. S. C. E., Epworth League, Y. M. C. A., etc., etc. The duties of Branch Secretary will be to enroll members and issue the cards and monthly leaflets. Full instructions are sent with the membership cards. Application should be made to one of the District Secretaries as given below, enclosing the subscriptions, and giving particulars of the Church, etc., with which the Branch is to be associated. The cards and leaflets can be issued *only to members* personally or through Branch Secretaries.

There may be a Branch connected with the Church or Sunday-school with which you are identified, and, if so, the Branch Secretary will be pleased to enroll you and furnish you with a certificate of membership on payment of three cents as your subscription for the year. The membership card will have a list of the readings but you will be supplied also with a monthly leaflet containing hints on each day's readings, and a quarterly circular letter. If there is no Branch in your locality, you may secure membership by sending your request to either of the following, enclosing six cents for subscription and postage of the helps, which will be sent to you quarterly:

Mr. W. Shaw, Tremont Temple, Boston, Mass.
Miss H. B. Chaddock, 409 Hague St., West Hoboken, N. J.
Mrs. R. W. Salter, 25 S. Mozart St., Chicago, Ill.
Mr. F. A. Foster, 150 N. Cherry St., Nashville, Tenn.
Miss E. McClintock, 2045 Wood St.. Philadelphia, Pa.

1st Month. # JANUARY. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Wed	Christ gives power. Matt. 10: 1–15.	1	5 34	Morn.	♑ 14	15) ☿ so. 3 4	4	7 23	4 37
2	Thur	Another Comforter. John 14: 1–19.	2	6 17	12 50	♑ 28	♂ ☿ ☉ superior	4	7 23	4 37
3	Fri	A Teacher. John 14: 20: 31.	3	7 1	1 56	♒ 12	Riegel souths 11 10	5	7 23	4 37
4	Sat	The Spirit of Truth. John 15: 17-27.	4	7 46	2 47	♒ 26	☽ in Apogee ☽ in ♌	5	7 22	4 38
1.		**The Promise of Power. Acts 1: 1-14.**			Sunday after New Year. Matt. 2: 13–23; 1 Pet 4: 12–19.		Day's Length, 9 hours, 16 minutes			
5	**Sun**	The guiding Spirit. John 16: 1–14.	5	8 32	3 47	♓ 10	♃ rises 4 10	6	7 22	4 38
6	Mon	Promise of power fulfilled. Acts 2:1-21.	6	9 19	4 34	♓ 24	♂ ☿ ♄ ♂ souths 1 24	6	7 21	4 39
7	Tues	Peter's testimony. Acts 2: 22–36.	7	10 7	5 24	♈ 8	♂ ♅ ☾	7	7 20	4 40
8	Wed	The prophecy. Joel 2: 21–32.	8	10 56	6 28	♈ 22	7☉ souths 8 21	7	7 20	4 40
9	Thur	Power of the Gospel. Rom. 1: 9–16.	9	11 46	☽ S.	♉ 5	9) ☿ gr. bril.	7	7 19	4 41
10	Frid	Life by the Spirit. Rom. 8: 1–14.	10	12 34	6 57	♉ 18	♂ ♃ ☽, ♂ ☿ ☾	8	7 19	4 41
11	Sat.	The Spirit of Might. Eph. 3: 13–21.	11	1 23	7 57	♊ 4	♂ ♂ ☾, ♂ sets 7 40	8	7 18	4 42
2.		**The Promise of Power Fulfilled. Acts 2: 1-21.**			1st Sunday after Epiphany. Luke 2: 41–52; Rom 12: 1–6		Day's length, 9 hours, 24 minutes			
12	**Sun**	Gifts by the Spirit. 1 Cor. 12: 4–13.	12	2 11	8 49	♊ 20	☿ sets 8 40	9	7 18	4 42
13	Mon	Early Christian Church. Acts 2: 37-47.	13	2 59	9 33	♋ 6	♂ ☿ ☾, ☿ Gr.Hel.L.S.	9	7 17	4 43
14	Tues	What must I do? Acts 16: 16–34.	14	3 46	10 21	♋ 22	Aldebaran s. 8 42 ♌	9	7 17	4 43
15	Wed	How to be saved. Rom. 10: 1–13.	15	4 35	11 18	♋ 8	♂ ♃ ☉—Superior	10	7 16	4 44
16	Thur	Proofs of conversion. Acts 19: 13-20.	16	5 25	Morn.	♋ 22	Spica rises 5 23	10	7 15	4 45
17	Frid	Life by faith. John 3: 14–21.	17	6 17	12 40	♌ 6	17) Sirius r. 9 55	11	7 14	4 46
18	Sat	Unity of the Church. Eph. 4: 1–15.	18	7 13	1 50	♌ 20	♄ s. 11 40 ♍	11	7 13	4 47
3.		**The Early Christian Church. Acts 2: 37-47.**			2nd Sunday after Epiphany. John 2: 1–11; Rom. 12: 7–16.		Day's length, 9 hours, 34 minutes			
19	**Sun**	A vision of the Church. Isa. 60: 1-10.	19	8 11	2 59	♎ 4	Arcturus rises 10 52	11	7 12	4 48
20	Mon	Lame man healed. Acts 3: 1–16.	20	9 11	4 4	♎ 18	Capella s. ☉ enters ♑	11	7 11	4 49
21	Tues	Peter's exhortation. Acts 3: 17–26.	21	10 11	5 10	♏ 2	♂ ♆ ☾, ☽ in Perigee	12	7 11	4 49
22	Wed	Command with power. Matt. 9: 1-8.	22	11 10	6 12	♏ 14	☿ stationary	12	7 10	4 50
23	Thur	Healing power. Luke 10: 1–9, 17–20.	23	Morn.	☾ R.	♐ 3	23) ♂ ☓ ♂	12	7 9	4 51
24	Frid	Christ's healing Word. John 5: 1-9.	24	12 7	6 16	♐ 16	Regulus r. 6 50	12	7 8	4 52
25	Sat	The Exalted Name. Phil. 2: 1–11.	25	1 1	7 15	♐ 29	Spica rises 10 21	13	7 7	4 53
4.		**The Lame Man Healed. Acts 3: 1-16.**			Septuagesima. Matt. 20: 1–16; 1 Cor. 9: 24; 10: 5.		Day's length, 9 hours, 47 minutes			
26	**Sun**	Life through His Name. Jno. 20: 24-31.	26	1 52	8 16	♑ 11	7☉ souths 7 5	13	7 6	4 54
27	Mon	The first Persecution. Acts 4: 1–12.	27	2 40	9 28	♑ 25	Rigel souths 8 26 ♉	13	7 5	4 55
28	Tues	" " " Acts 4: 13–22.	28	3 26	10 32	♒ 4	♂ souths 1 7	13	7 4	4 56
29	Wed	Rejoicing in persecution. Acts 4: 23-31.	29	4 11	11 39	♒ 16	Sirius souths 9 54	14	7 3	4 57
30	Thur	Persecution predicted. Luke 21: 10-19.	30	4 56	Morn.	♒ 30	Orion souths 11 9	14	7 2	4 58
31	Frid	The rejected stone. Matt. 21: 33–44.	31	5 41	12 43	♓ 14	31) ☿ s.1 30 ☽ in ♌	14	7 1	4 59

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 1st at 1 21 morn.	12 41 morn.	12 01 morn.
New Moon	" " 9th at 4 16 even.	3 36 even.	2 56 even.
First Quarter	" " 17th at 1 40 morn.	1 00 morn.	12 20 morn.
Full Moon	" " 23rd at 7 08 even.	6 28 even.	5 48 even.
Last Quarter	" " 31st at 8 10 morn.	7 30 morn.	6 50 morn.

Saturn (♄) is in Superior conjunction with the Sun on the 9th and changes to evening star.
Jupiter (♃) is in Superior conjunction with the Sun on the 15th and changes to evening star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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January 5. That which comes first. Matt. 6: 33; Gen. 12: 7, 8; Matt. 8: 22.
" 12. Entering the Kingdom. John 3: 1–8; John 5: 24.
" 19. Caleb: Choosing a hard thing. Josh. 14: 6–14.
" 26. Missions: The missionary awakening. Rom. 13: 10–14.

Menno's Letter to a Widow.

Grace and peace and friendly greeting to you, my cordially-beloved sister in the Lord, whom my soul loves! Since the merciful Lord has called you into the estate of widowhood, it is my fatherly, faithful exhortation to you as my beloved child, that you walk, as it becometh holy women to walk, like the devout prophetess, Anna, serving God day and night in His holy temple,—that is, in His congregation, with a renewed, upright conscience, with fasting and prayer, and that you do to the needy what the devout widow of Sarepta in Zidon did to Elijah in the time of drought and famine, when she received him into her house and fed him with her scant supply of meal and oil. Then will the vessel of your conscience never lack for the meal of the holy divine Word, nor will your spirit ever lack for the Holy Spirit's oil of gladness- And even if the renewed son of your spir. itual birth should often feel slightly sick and no breath should be left in him for a short time because of the weakness of your nature, you being a bereaved widow, Jesus Christ, the true Elijah, will raise him up again by his grace and give him a joyful spirit if you take him up by his members and render unto him love and service, as the Holy Scriptures teach.

My dear child, understand me properly. I speak only of the needy saints. Those who have abundantly of their own do not need your assistance and attention. True Christians should not encumber one another with unnecessary gifts. My dear sister, walk in wisdom, fear your God with your whole heart, crucify your flesh with its lusts and resist the enemy and all his enticements. Be conscientious in all things and get no one into straits inconsiderately. Wait on your calling, your family and your children diligently, carefully avoid all unchastity, unprofitable talk, boasting and vanity, firmly resolve not to be so driven by the lusts of the flesh as to become like the widows mentioned by Paul who lost their first faith and turned to follow the devil. Against which may the Father of mercies forever guard you! Accept in love this brief greeting, prompted by fatherly fidelity, and diligently meditate upon it. The saints that are with me greet you. Greet all the holy friends. Pray for me. And may the everlasting saving power of the crimson blood of Christ be with you, mine elect, well-beloved sister, to all eternity. Amen. Your brother who cherishes you,

MENNO SIMON.

The Indians Not Dying Out.

When the missionaries first came in contact with the Iroquois or Five Nations, they numbered 11,000. The last census gives them 30,000.

In 1782 there were 3000 Cherokees, now they number 25,000. This increase is largely due to .heir civilized ways. The Choctaws have grown from 6000 to 16,000, the Creeks from 3000 to 14,000.

The "last of the Mohicans" is not dead, but still lives and is 2400 strong. Their present home is in Canada.

Only one tribe has been completely wiped out—the Californias, during the gold fever of 1848–50. The present Indian population is 250,200.

—*Major Powell's Report.*

The New Testament in Abruzzi, Italy.

We have most of us heard of the Duke of Abruzzi and of his achievements in Arctic lands. The following story in connection with his native country is told by a Waldensian preacher in Italy.

In the course of his travels he came into the wild and rough mountain region of Abruzzi, and was surprised to meet people with a New Testament which they were reading. Where did they get it? The men in that poverty-stricken territory are compelled to go abroad to earn their living, and many of them used to come to America for work. Here they found not only work but some of them found eternal life also. Many of them received a New Testament. They took it along home and read it before their relatives and households. In this way spiritual centers were created there. One of the awakened natives said "North America is the Pentecost of the Abruzzi."

2nd Month. FEBRUARY. 28 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Sat	The only foundation. 1 Cor. 3: 1-11.	32	6 26	1 34	♐ 28	♂ ☿ ♀, ☽ in Apog.	14	6 59	5 1
5.		**The First Persecution. Acts 4: 1-22.**		Sexagesima. Luke 8: 4-15; 2 Cor. 11: 19; 12: 9.			**Day's length, 10 hours, 02 minutes**			
2	**Sun**	Not ashamed. 2 Tim. 1: 1-12.	33	7 13	2 29	♑ 12	Sirius souths 9 31 ♌	14	6 58	5 2
3	Mon	The sin of lying. Acts 4: 32 to 5: 11.	34	8 0	3 12	♑ 26	♂ ♅ ☾, ♂ in Perih.	14	6 57	5 3
4	Tues	Swift punishment. 2 Kings 5: 20-27.	35	8 49	4 4	♒ 10	Spica rises 10 40	14	6 55	5 4
5	Wed	God's anger. Jer. 9: 1-11.	36	9 38	4 58	♒ 24	♂ ♀ ♂, ♀ in Perih.	14	6 55	5 5
6	Thur	The deceitful tongue. Psalm 52.	37	10 28	5 47	♓ 8	♃ sets 5 50	14	6 54	5 6
7	Frid	The false tongue. James 3: 1-10.	38	11 17	6 22	♓ 21	(7) ♂ ♃ ☾, ♂ ♄ ☾	14	6 53	5 7
8	Sat	The penalty. Prov. 19: 1-9.	39	12 6	☽ S.	♈ 3	8) ♄ sets 6 10	15	6 52	5 8
6.		**The Sin of Lying. Acts 4: 32 to 5: 11.**		Quinquagesima. Luke 18: 31-43; 1 Cor 13: 1-13.			**Day's length, 10 hours, 16 minutes**			
9	**Sun**	The contrast. Prov. 12: 13-22.	40	12 54	6 54	♈ 16	♂ ♀ ☾, ♂ ♂ ☾, ♂ ☿ ☾	15	6 51	5 9
10	Mon	Delivered from prison. Acts 5: 12-24.	41	1 43	7 53	♈ 30	Antares rises 3 21 ♍	15	6 49	5 11
11	Tues	The second persecution. Acts 5: 25-42.	42	2 32	8 52	♉ 10	Regulus souths 12 18	15	6 48	5 12
12	Wed	Responsibility accepted. Matt 27: 17-25.	43	3 23	9 52	♉ 22	♂ ☿ ♂	15	6 47	5 13
13	Thur	God first. Dan. 3: 8-18.	44	4 15	10 53	♊ 4	Andromeda sets 10 1	14	6 45	5 15
14	Frid	Suffering for righteousness. 1 Pet. 3: 8-18.	45	5 7	11 54	♊ 16	♂ ♀ ☉ inf. ☽ in ♍	14	6 44	5 16
15	Sat	Partakers with Christ. 1 Pet. 4: 12-19.	46	6 5	Morn	♋ 2	15) Spica r. 9 56 ♌	14	6 43	5 17
7.		**The Second Persecution. Acts 5: 25-42.**		1st Sunday in Lent. Matt. 4: 1-11; 2 Cor. 6: 1-10.			**Day's length, 10 hours, 34 minutes**			
16	**Sun**	Blessed are ye! Luke 6: 17-26.	47	7 3	12 50	♋ 15	☽ in Perigee	14	6 42	5 18
17	Mon	Arrest of Stephen. Acts 6: 1-15.	48	8 1	1 46	♋ 30	☿ Great. Hel. Lat. N.	14	6 41	5 19
18	Tues	A shining face. Ex. 34: 29-35.	49	8 59	2 36	♌ 10	♂ ♆ ☾, ♂ ☿ ☉ inferior	14	6 39	5 21
19	Wed	Promise of victory. Isa. 54: 11-17.	50	9 55	3 32	♌ 22	☉ enters ♒	14	6 38	5 22
20	Thur	Wicked accusers. 1 Kings 21: 1-14.	51	10 49	4 20	♍ 3	♂ souths 12 46	14	6 36	5 24
21	Frid	False witness. Matt. 26: 59-66.	52	11 41	5 10	♍ 15	(7) ☉ sets 12 51	14	6 35	5 25
22	Sat	Reproaches & afflictions. Heb. 10: 32-39.	53	Morn	☾ R.	♍ 27	22) Antares r. 2 30	14	6 34	5 26
8.		**The Arrest of Stephen. Acts 6: 1-15.**		2nd Sunday in Lent. Matt. 15; 21 28; 1 Thess. 4: 1-7.			**Day's length, 10 hours, 52 minutes**			
23	**Sun**	For His sake Phil. 1: 19-30.	54	12 30	7 10	♎ 9	Sirius souths 8 28 ♉	14	6 33	5 27
24	Mon	Stoning of Stephen. Acts 7: 54 to 8: 2.	55	1 17	8 16	♎ 20	Pollux souths 9 28	13	6 32	5 28
25	Tues	Looking at the unseen. 1 Cor. 4: 6-18.	56	2 3	9 6	♏ 4	Regulus souths 10 12	13	6 30	5 30
26	Wed	Paul's reference. Acts 22: 6-20.	57	2 48	9 54	♏ 16	Orion souths 7 12	13	6 29	5 31
27	Thur	A good report. Heb. 11: 32-40.	58	3 34	10 42	♐ 30	♀ Gr. Hel. L. N. ☽ in ♌	13	6 28	5 32
28	Frid	Love triumphant. Rom. 8: 31-39.	59	4 19	11 45	♑ 12	Arcturus rises 8 16	13	6 27	5 33

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 8th at 8 23 morn.	7 43 morn.	7 03 morn.
First Quarter	" " 15th at 9 58 morn.	9 18 morn.	8 38 morn.
Full Moon	" " 22nd at 8 05 morn.	7 25 morn.	6 45 morn.

Venus (♀) is in Inferior Conjunction with the Sun on the 14th and changes from evening star to morning star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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February 2. Christian Endeavor Day (twenty-first birthday). Matt. 25: 31–46.
" 9. The pathway to peace. John 14: 25–31; Isa. 26: 3.
" 16. Tempted and tried. 1 Cor. 10: 13; Heb. 2: 17, 18; 4: 15.
" 23. Obedience. 1 Sam. 15: 22, 23; 1 Kings 3: 14; Rev. 22: 14.

The Waldenses--Their Origin.

A popular Church history written in England gives the following interesting account of the Waldenses, who stood firm against the abuses of the Catholic Church over 300 years before Luther.

In 1170, Waldo, a wealthy merchant of Lyons, came under deep religious impressions, on the sudden death of a friend. "Which is the surest road to heaven?" he asked a canon of the Cathedral. "Here is Christ's precept in the Gospel," was the reply: "If thou wilt be perfect, go and sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven." Waldo heard and obeyed—he did more. He wished to read Scripture for himself, and employed two ecclesiastics to translate into the Romance tongue. His mind became full of evangelical truth, and out of the abundance of the heart the mouth spake. Along with Christ's call (which he regarded as universally applicable) to the life of poverty, he associated Christ's command to "preach the Gospel to every creature." He saw around him the chief pastors of the Church living in luxury and scarcely preaching at all. His resolve was formed. He founded a society of "Poor Men of Lyons," to live the life and to do the work from which the rich clergy turned away. Clad in coarse woolen raiment, wearing wooden shoes, and with the Romance Gospels in their hands, Waldo and his associates proclaimed in Lyons and the surrounding country the truths of Holy Writ.

PERSECUTION OF THE WALDENSES.

Seven years after Waldo began to preach, he and his associates, the "Poor Men of Lyons," were forbidden by the Archbishop of Lyons to preach. Because they did not heed this they were excommunicated. Waldo appealed to the Pope, and the Pope, Alexander III., received him kindly, but did not help him in any way. At a General Council, held in Rome in 1179, the Waldenses were forbidden to preach on the slender ground that two of the "Poor Men of Lyons," when asked the question, "Do you believe in the mother of Christ?" answered "Yes," and thus showed their incompetency and unfitness to preach by raising the Virgin Mary to the same level as Christ. But this was not the real reason for the enmity against the "Poor Men." "These men," said one to the Council, "begin now very humbly; but if we admit them, we ourselves shall be driven out," and this disclosed the real reason. Four years after, the Waldenses were declared heretics. Then they were imprisoned, tortured, burned at the stake. In 1488, a number of men, women and children were smoked to death in a cave in the Alps. In 1655, 6000 people were massacred in the Piedmont Valley. It so aroused the Christian world that the poet Milton wrote a sonnet on that awful event.

Avenge, O Lord! thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all onr fathers worshipped stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundredfold, who having learned thy way
Early may fly the Babylonian woe.

WHAT THE WALDENSES BELIEVED.

They believed that Scripture, not the Pope or the Church, should exercise the supreme authority over faith and life, and that all had the right to read it and interpret it according to his own enlightened judgment. In this respect they anticipated Luther by 335 years. They believed in a three-fold ministry, in the universal priesthood of all believers, in the presence of Christ in the bread, in the right of the ministry to claim support. They protested against the abuses of the Catholic Church, such as purgatory, masses for the dead, praying to the Virgin and to saints, extreme unction, transubstantiation and indulgences. They left behind them a piece of literature, *The Noble Lesson*, which is a sermon in rhyme, rehearsing Old and New Testament history, enforcing Gospel truth and Christian virtue, and dating from the XIIIth Century.

They sowed the seed of the later Reformation. They were the religious forefathers of Protestant Italy.

3rd Month. MARCH. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Sat	The promise. Rev. 2: 1–11.	60	5 6	Morn.	♐ 26	☽ in Apogee ♌	13	6 25	5 35
9.		**The Stoning of Stephen. Acts 7: 54, to 8: 2.**		**3d Sunday in Lent. Luke 11: 14-28; Eph 5: 1-1.**			**Day's Length, 11 hours, 10 minutes**			
2	**Sun**	The crown. 2 Tim. 4: 1–8.	61	5 53	12 10	♐ 9	☽ 2) ☿ stationary ♋	12	6 24	5 36
3	Mon	The Disciples Scattered. Acts 8: 3–17.	62	6 41	12 59	♐ 22	☽ ♂ ☍ ☾ Spica r. 8 56	12	6 22	5 38
4	Tues	Preaching the Gospel. Acts 8: 18–25.	63	7 29	1 51	♑ 5	♀ souths 10 31	12	6 21	5 39
5	Wed	Christ's visit to Samaria. John 4: 31-42.	64	8 18	2 45	♑ 17	☽ ♂ ♄ ☾, Sirius s. 7 32	11	6 20	5 40
6	Thur	Revelation by the Spirit. 1 Cor. 2: 9-16.	65	9 7	3 38	♑ 30	☽ ♂ ♃ ☾, ♀ Stationery	11	6 18	5 42
7	Frid	Words of comfort. Matt. 10: 22-33.	66	9 56	4 30	♒ 13	☽ ♂ ♀ ☾, ♀ rises 5 10	11	6 17	5 43
8	Sat.	The joy ful sound. Ps. 89: 7–16.	67	10 45	5 24	♒ 26	☽ ♂ ☿ ☾, Orion s. 6 34	11	6 16	5 44
10.		**The Disciples Scattered. Acts 8: 3-17.**		**4th Sunday in Lent. John 6: 1-15; Gal. 1: 21-31.**			**Day's length, 11 hours, 28 minutes**			
9	**Sun**	Good tidings. Isa. 52: 7–15.	68	11 34	☽ S.	♈ 5	Arcturus r. 7 38 ♌	11	6 14	5 46
10	Mon	The Ethiopian Converted. Acts 8: 26-40	69	12 24	7 28	♈ 17	☽ ♂ ♂ ☾, ♆ sta.	10	6 13	5 47
11	Tues	The Ethiopian's reading. Isa. 53.	70	1 15	8 22	♈ 30	☿ in ♉	10	6 12	5 48
12	Wed	Prophecy of Ethiopia. Ps. 68: 28–35.	71	2 9	9 28	♈ 14	☽ ☍ ☉, 7☉ sets 11 39	10	6 10	5 50
13	Thur	Prayer for understanding. Ps. 119: 9-24	72	3 3	10 34	♈ 26	Rigel sets 10 56	10	6 9	5 51
14	Frid	Testified beforehand. 1 Pet. 1: 1–12.	73	4 0	11 42	♍ 5	☽ in Perigee	10	6 8	5 52
15	Sat	Jesus baptized. Matt. 3: 7–17.	74	4 58	Morn.	♍ 16	Spica rises 8 14	9	6 6	5 54
11.		**The Ethiopian Converted. Acts 8: 26-40.**		**5th Sunday in Lent. John 8: 46–59; Heb. 9: 11–15.**			**Day's length, 11 hours, 48 minutes**			
16	**Sun**	Baptized into Christ. Rom. 6: 1–11.	75	5 56	12 38	♍ 29	☽ 16) ♂ ♆ ☾ ♌	9	6 5	5 55
17	Mon	Temperance Lesson. Eph. 5: 11–21.	76	6 54	1 23	♎ 14	☽ ☿ Gr. Elong. W.	9	6 4	5 56
18	Tues	Evil fruits. Gal. 5: 16–26.	77	7 50	2 10	♎ 26	♃ souths 8 58	8	6 3	5 57
19	Wed	Putting off the evil. Eph. 4: 17–32.	78	8 43	2 57	♏ 4	♂ souths 12 18	8	6 2	5 58
20	Thur	The way of blessing. Ps. 1.	79	9 34	3 31	♏ 22	☽ ☍ ♆ ☉	8	6 1	5 59
21	Frid	Things to avoid. Col. 3: 8–17.	80	10 23	4 12	♐ 6	☉ enters ♈ Spring b.	7	6 0	6 0
22	Sat	Christian living. Titus 2.	81	11 10	4 59	♐ 20	☿ in Aphelion ♉	7	5 59	6 1
12.		**Temperance Lesson. Eph. 5: 11-21.**		**Palm Sunday. Matt. 21: 1-9; Phil. 2: 5-11.**			**Day's length, 12 hours, 02 minutes**			
23	**Sun**	Be sober! 1 Pet. 4: 1–11.	82	Morn.	☾ R.	♑ 4	Aldebaran s. 11 14	6	5 57	6 3
24	Mon	Easter Lesson. John 20: 1–18.	83	12 0	7 30	♑ 15	♄ souths 7 49	6	5 56	6 4
25	Tues	Resurrection predicted. Matt. 16: 21-28.	84	12 42	8 22	♑ 29	♀ souths 9 29	6	5 55	6 5
26	Wed	Resurrection, a mystery. Mark 9: 1-10.	85	1 27	9 11	♌ 15	♆ stationery	6	5 53	6 7
27	Thur	His words remembered. Luke 24: 1-12.	86	2 13	9 58	♌ 30	Spica rises 7 28	5	5 52	6 8
28	Frid	**Good Friday.** Rom. 5: 1–11.	87	2 59	10 31	♍ 14	7☉ sets 10 40	5	5 50	6 10
29	Sat	The burial. Matt. 27: 57–66.	88	3 46	11 9	♍ 28	☽ ♂ ♂ ☉—Superior ♋	5	5 49	6 11
13.		**REVIEW.**		**Easter Sunday. Mark 16: 1-8; 1 Cor. 5: 6-8.**			**Days length, 12 hours, 22 minutes**			
30	**Sun**	**Easter Sunday.** 1 Cor. 15: 1–20.	89	4 34	11 56	♎ 19	☽ ♂ ♆ ☾	4	5 48	6 12
31	Mon	Saul of Tarsus converted. Acts 9: 1–9.	90	5 21	Morn.	♎ 28	Sirius sets 11 35	4	5 47	6 13

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 2d at 5 30 morn.	4 50 morn.	4 10 morn.
New Moon	" " 9th at 9 52 even.	9 12 even.	8 32 even.
First Quarter	" " 16th at 5 16 even.	4 36 even.	3 56 even.
Full Moon	" " 23rd at 10 23 even.	9 43 even.	9 03 even.

Mars (♂) is in Superior Conjunction with the Sun on the 29th and changes from evening star to morning star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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March 2. The joy of service. Ps. 126: 5, 6; Matt. 25: 19–23.
" 9. The secret of endurance. Heb. 11: 24–27; Ex. 33: 9–23.
" 16. A noble purpose. Dan. 1: 8–20. (Temperance meeting.)
" 23. Missions: "Our Own for Christ." Ps. 85: 1–13.
" 30. The risen life. Luke 24: 1–12; Col. 3: 1–10. (Easter service.)

The Dirck Keyser House.

In the early part of the 16th century, one Leonard Keyser, of Sharding, Bavaria, who was a mass priest, separated himself from the Catholic Church and united with the true believers, the Anabaptists. This was in 1525. For this step taken for conscience' sake, he was persecuted and finally in August, 1527, he suffered martyrdom. He was bound on a ladder, taken to the fire already burning, and thrust into it. The ropes with which he was bound burned and fell from his body. The body fell to the side of the fire still alive. The executioners with their fire poles thrust him back, but only to fall out on the other side. While still alive his body was cut into pieces and then again cast into the fire. When the executioners saw that even the pieces of the body would not burn, they gathered them from the fire and cast them into the river Inn.

After this the family of the martyred man went to the Netherlands, where for four generations they were manufacturers and business men in Amsterdam.

One of the descendants in the fourth or fifth generation was Dirck Keyser, who was born in 1635 and was engaged in the manufacture and sale of all kinds of silk and silk wares, in the city of Amsterdam. His place of business was located on Printzen Gracht, opposite Restraat. In 1688, after the death of his second wife, he emigrated and came to Germantown to meet the brethren who had preceded him five years before. Here among this little colony of Mennonites he was called to the Gospel ministry. He was the second Mennonite preacher in this country. His co-laborer and assistant was Claus Rittinghuysen (Rittenhouse) a son of Bishop William Rittinghuysen, who came to this country from Holland the same year that Dirck Keyser came, (perhaps they came together), and died in the year 1708. No doubt these two men were called to the ministry to fill the vacancy caused by the death of Bishop Rittinghuysen. The records show that Dirck Keyser ministered to the congregation from 1708 until 1714. On May 2, 1710, he officiated at the marriage of Jacob Kolk and Sarah van Sintern in the presence of a full congregation. He died November 30, 1714, aged 79 years. His remains were buried in the old burying-ground adjoining the church. It is to be regretted that to this day his grave remains unmarked. The location is pointed out but the exact spot is not known.

About the time of the arrival of Dirck Keyser in Germantown the town was laid out in town lots. So as to avoid any partiality the lots were disposed of by the drawing of lots. Dirck Keyser drew lot No. 22. Upon this lot, which comprised fifty acres, he at once built a substantial stone dwelling, fronting on the line of the public road. This house to-day, after a lapse of 212 years, stands as firm as the time when it was first built, and we hope sincerely that it will not be disturbed for centuries to come. The cut herewith is the home as it then was with but very little change. On account of the change in the grade of the street it became necessary to remove the original steps to the front door and also the portico. But the pent roof over the door and windows still remains. The house is of durable mica stone, with which this part of the country abounds, and is after the fashion of many houses as I saw them in Scotland last year. The house is now No. 6205 Germantown

4th Month. APRIL. 30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Saul of Tarsus converted. Acts 9: 10-20	91	6 9	12 46	♌ 12	☾ 1) ☿ rises 2 14 ☽	4	5 44	6 16
2	Wed	A changed life. Acts 9: 21–31.	92	6 57	1 36	♌ 25	☾ ♂ ♄ ☾	4	5 43	6 17
3	Thur	Paul's own story. Acts 22: 1–15.	93	7 45	2 19	♍ 4	Aldebaran sets 10 34	3	5 41	6 19
4	Frid	Chief of sinners. 1 Tim. 1: 12–17.	94	8 33	3 5	♍ 16	♀ rises 3 20	3	5 40	6 20
5	Sat	Special revelation. Gal. 1: 11–24.	95	9 22	3 30	♍ 29	♂ ♀ ☾, 7☉ sets 10 16	3	5 39	6 21

14. Saul of Tarsus Converted. Acts 9: 10-20. 1st Sunday after Easter. John 20: 19-31; 1 John 5: 4-10. **Day's length, 12 hours, 42 minutes**

6	**Sun**	Saved by grace. Eph. 2: 1–10.	96	10 12	4 7	♐ 14	♄ souths 7 2 ♌	2	5 38	6 22
7	Mon	Peter, Æneas, and Dorcas. Acts 9: 32-43	97	11 3	4 44	♐ 26	♂ ♂ ☾, Sirius s. 10 36	2	5 37	6 23
8	Tues	Helper of the helpless. Job 29: 1–13.	98	11 56	☽ S.	♑ 5	8)☉ Ecl.—Invis.	1	5 35	6 25
9	Wed	Care for the poor. Deut. 15: 7–11.	99	12 51	7 48	♑ 17	♂ sets 7.30	1	5 34	6 26
10	Thur	"Unto me." Matt. 25: 31–40.	100	1 49	8 48	♑ 30	☽ in Perigee, ☽ in ♉	1	5 33	6 27
11	Frid	Doing good. Gal. 6: 1–10.	101	2 49	9 46	♒ 13	☿ Gr. Hel. Lat. S.	☉	5 31	6 29
12	Sat	Ready to distribute. 1 Tim. 6: 9–19.	102	3 49	10 44	♒ 25	Spica souths 12 3	F.	5 30	6 30

15. Peter, Æneas, and Dorcas. Acts 9: 32-43. 2d Sunday after Easter. John 10: 12–16; 1 Pet 2: 21–25. **Day's length, 13 hours, 00 minutes**

13	**Sun**	Christ making whole. Mark 2: 1–12.	103	4 48	11 32	♓ 5	♂ ♆ ☾, Vega r.8 19 ♒	1	5 29	6 31
14	Mon	A devout man. Acts 10: 1–16.	104	5 46	Morn	♓ 16	Orion sets 10 44	1	5 28	6 32
15	Tues	Peter's journey. Acts 10: 17–29.	105	6 40	12 40	♓ 30	15) Vega r. 8 11	1	5 27	6 33
16	Wed	Peter and Cornelius. Acts 10: 30–48.	106	7 31	1 33	♈ 15	♃ souths 7 30	1	5 25	6 35
17	Thur	A centurion's faith. Matt. 8: 5–13.	107	8 20	2 4	♈ 29	Antares rises 10 14	1	5 24	6 36
18	Frid	Ministry to Gentiles. Eph. 3: 1–12.	108	9 7	2 35	♉ 14	□ ♄ ☉, 7☉ sets 9 22	2	5 23	6 37
19	Sat	Christ and the Samaritan. John 4: 1–14	109	9 53	3 4	♉ 28	Rigel sets 10 46 ♉	2	5 21	6 39

16. Peter and Cornelius. Acts 10: 30-48. 3d Sunday after Easter. John 16: 16–23; 1 Pet 2: 11–20. **Day's length, 13 hours, 18 minutes**

20	**Sun**	Blessing for the Gentiles. Gal. 3: 7–14.	110	10 38	3 38	♊ 13	☉ enters ♐	2	5 20	6 40
21	Mon	Gentiles rec'd into Church. Acts 11:1-18.	111	11 23	4 18	♊ 27	Sirius sets 9 44	2	5 19	6 41
22	Tues	Brought nigh. Eph. 2: 11–22.	112	Morn	☾ R.	♋ 13	22) ☾ Ecl.—Inv.	2	5 18	6 42
23	Wed	Righteousness of faith. Rom. 9: 22-30.	113	12 8	7 59	♋ 27	♂ ☿ ♃, ☽ in ♌	2	5 17	6 43
24	Thur	Justified through faith. Rom. 3: 20-31.	114	12 54	8 40	♌ 13	♀ in ♉	2	5 15	6 45
25	Frid	God's mercy to Gentiles. Rom. 15: 8-19.	115	1 41	9 35	♌ 27	♀ souths 9 5	2	5 14	6 46
26	Sat	One fold. John 10: 7–16.	116	2 28	10 29	♍ 12	♂ ♅ ☾, ☽ in Apog. ♑	2	5 13	6 47

17. Gentiles Received into the Church. Acts 11: 1-18. 4th Sunday after Easter. John 16: 5 15; James 4: 16-21. **Day's length, 13 hours, 34 minutes**

27	**Sun**	From all nations. Rev. 7: 9–17.	117	3 16	11 22	♍ 26	Orion sets 9 57	2	5 12	6 48
28	Mon	The Church at Antioch. Acts 11: 19-30	118	4 3	Morn	♎ 10	♂ ☿ ☉—Superior	3	5 11	6 49
29	Tues	Persecution & dispersion. Matt. 10:16-23.	119	4 51	12 21	♎ 23	☾ ♂ ♄ ☾, ♄ so. 5 30	3	5 10	6 50
30	Wed	"I am with you." Matt. 28: 16–20.	120	5 38	1 1	♏ 6	☾ 30) ☿ in ♌	3	5 9	6 51

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
Last Quarter	on the 1st at 6 00 even.	5 20 even.	4 40 even.
New Moon	" " 8th at 8 52 morn.	8 12 morn.	7 32 morn.
First Quarter	" " 15th at 12 27 morn.	11 47 even. (14)	11 07 even.
Full Moon	" " 22nd at 1 51 even.	1 11 even.	12 31 even.
Last Quarter	" " 30th at 6 00 even.	5 20 even.	4 40 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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April 6. Growing in grace. 2 Pet. 3: 17, 18; 1 Pet. 2: 1, 2; Eph. 4: 12–15.
" 13. Giving: its law; its reflex influence. 2 Cor. 8: 1–5; 9: 6, 7; 1 Cor. 16: 1, 2.
" 20. How can I know that I am saved? John 8: 32; 1 John 3: 14; Rom. 8: 1–16; 1 John 4: 7.
" 27. Samuel's call. 1 Sam. 3: 1–21. (Union meeting with the Juniors.)

Avenue. The walls are very thick and were so built as to afford the needed protection from the Indians. On a stone alongside of the door-frame can still be seen, after the custom of Holland, the initials of the builder and owner, D. K. These initials in that day served largely the purpose that to-day the name-plate on the door or the numbering of the house door.

N. B. GRUBB.

The Origin of the Mennonites.

From different sources, during the time of the Reformation, the Mennonites were persecuted, literally with fire and sword, causing many of them to flee from place to place until about the year 1683, they began to seek in America a home where they could reside and exercise their faith in peace. When the old method of persecution was tolerated no longer, then by word of mouth and by print equally as zealously was it attempted to blacken their record and defame them; which they, as an inoffensive people, like the former fire and sword persecution, permitted to pass comparatively unnoticed. But the most unjust of all the attempted defamations and misrepresentations was that the Mennonites were the descendants of that despised, fanatical mob of Anabaptists who had their career at Munster in the year 1533. And since a "Reviewer" lately again has sent out into the world a reiteration of this unjust accusation, silence no longer remains a virtue, but a direct refutation becomes absolutely necessary, especially since we do not live in the fifteenth century.

Menno, who in reality was not the author, but simply a zealous defender of the teachings of the Baptists, never associated with the Anabaptists or Munster mob, but on the contrary opposed them constantly. He wrote himself—"My soul was in great distress concerning this Munster sect, through which many pious hearts were deceived, for I perceived that they were zealous but erred in doctrine.

"I preached and exhorted against them as much as I could, and twice had a dispute with one of their Elders, once privately, the second time publicly. And a report that I could silence them completely was circulated extensively. They all appealed to me."

At the time of the Munster riot, Menno had not yet severed his connection with the Catholic Church. It was during the year 1535, that these rioters were suppressed and their leaders executed. Menno's exit from the Catholic Church occurred in 1536, on the 12th of January. About one year afterwards he connected himself with the Baptists now bearing his name.

Carl Buck, in his dictionary, says: "The only circumstance that caused the classing together of the hated and despised Anabaptists with the Baptists (Mennonites), thus making the latter suffer for the misdeeds of the former, was that they both only baptized adults." Such a comparison is not at all warranted, and it is scarcely comprehensible how the assertion could formerly be made, and the belief in some localities even at present exists, that the present Mennonites are descendants of the Anabaptists. The principles of the Mennonites are certainly of a nature and character entirely undeserving the accusation or imputation of emanating from such a despicable source. For the Anabaptists acted entirely contrary to the principles upheld and advocated by the Mennonites, and formerly by the Waldensians, particularly transgressing by having resort to force of arms to carry out their plans in the most unjust manner, thus trampling under foot all Christian order. The only point of coincidence, the circumstance that both only baptized adults, is certainly no evidence that the Anabaptists were the ancestors of the Mennonites. Reasoning thus we might advocate that Catholics are Lutherans and Lutherans Catholics, since both agree as to the propriety of baptizing infants. To draw a conclusion from a single instance is illogical and consequently to be condemned.

The rebellious Munster rabble was an excrescence of the excited period of the Reformation and had its infamous career from the year 1533 to the end of 1535. With the then existing Baptists, afterwards termed Mennonites, they had nothing in common

5th Month. MAY. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets m
1	Thur	Rejoicing in success. Luke 10: 17–24.	121	6 25	1 36	♒ 15	♂ ♃☋, 7☉ sets 8 32 ☋	3	5 7	6 53
2	Frid	Gifts by the Church. 2 Cor. 8: 1-9.	122	7 12	2 18	♒ 29	♃ rises 2 24	3	5 6	6 54
3	Sat	Advice to the Church. 1 Peter 5: 1-11.	123	8 0	2 52	♑ 12	Arcturus so. 11 27 ☊	3	5 5	6 55
18.		**The Church at Antioch. Acts 11: 19-30**		**5th Sunday after Easter. John 16: 23-30; James 1: 22-27.**			**Day's Length, 13 hours, 50 minutes**			
4	**Sun**	Exhortation to Christians. Rom. 12: 1-15	124	8 49	3 24	♑ 24	♂ ♀ ☾, Spica so. 10 31	3	5 4	6 56
5	Mon	Delivered from Prison. Acts 12: 1–10.	125	9 40	3 58	♑ 6	☿ in Perihelion	3	5 3	6 57
6	Tues	" " " Acts 12: 11–19.	126	10 34	4 22	♑ 17	♀ rises 3 40	4	5 2	6 58
7	Wed	Prayer commanded. Matt. 18: 15–20.	127	11 31	☽ S.	♑ 30	7) ☉ Eclip.-Invis.	4	5 1	6 59
8	Thur	**Ascension Day.** Psalm 33: 10–22.	128	12 31	8 17	♏ 11	♄ sta. ☾ in Per.	4	5 0	7 0
9	Frid	Able to deliver. Daniel 6: 15–23.	129	1 33	9 10	♏ 23	Sirius sets 8 36	4	4 59	7 1
10	Sat.	Confidence in God. 2 Cor. 1: 1–12.	130	2 35	10 4	♎ 5	♂ ♆ ☾ ♌	4	4 58	7 2
19.		**Peter delivered from Prison. Acts 12: 1-19.**		**6th Sunday after Easter. John 15: 26-16: 4; 1 Pet 4: 8-11.**			**Day's length, 14 hours, 08 minutes**			
11	**Sun**	The Angel of the Lord. Psalm 34: 1–10.	131	3 36	10 49	♎ 16	♃ south 6 3	4	4 57	7 3
12	Mon	Early Christian Missionaries. Acts 13:1-12	132	4 33	11 38	♎ 28	Aldebaran sets 8 6	4	4 56	7 4
13	Tues	Prepared and sent. Isa. 6: 1–8.	133	5 27	Morn.	♐ 14	Librae souths 11 42	4	4 55	7 5
14	Wed	Good tidings. Isa. 40: 1–11.	134	6 18	12 16	♐ 28	14) Vega rises 8 48	4	4 54	7 6
15	Thur	Messengers needed. Rom. 10: 11–21.	135	7 6	12 54	♑ 11	☿ Gr. Hel. Lat. N.	4	4 53	7 7
16	Frid	Sorcery forbidden. Deu. 18: 9–18.	136	7 52	1 24	♑ 25	Orion sets 8 36 ♉	4	4 52	7 8
17	Sat	The source of sin. 1 John 3: 1–10.	137	8 36	1 56	♒ 9	Antares rises 8 28	4	4 51	7 9
20.		**The Early Christian Missionaries. Acts 13: 1-12.**		**Whitsunday. John 14: 23-31; Acts 2: 1-13**			**Day's length, 14 hours, 18 minutes**			
18	**Sun**	Whitsuntide. 1 Cor. 1: 12–24.	138	9 21	2 22	♒ 24	♄ souths 4 20	4	4 50	7 10
19	Mon	Paul in the Synagogue. Acts 13: 14–25.	139	10 6	2 54	♓ 9	Sirius sets 7 56	4	4 50	7 10
20	Tues	Paul's address. Acts 13: 26–42.	140	10 51	3 22	♓ 24	Arcturus souths 10 18	4	4 49	7 11
21	Wed	Paul at Antioch in Pisidia. Acts 13: 43-52	141	11 37	3 54	♈ 9	7☉ sets 9 16, ☉ ent. ♍	3	4 48	7 12
22	Thur	Turning to the Gentiles. Acts 18: 1–11.	142	Morn.	☾ R.	♈ 24	22) Rigel sets 7 36	3	4 47	7 13
23	Frid	Would not hear. Jer. 7: 21–28.	143	12 24	8 20	♉ 9	♂ ♅ ☽, ☾ in Apo.	3	4 46	7 14
24	Sat	Stony hearts. Zech. 7: 8–14.	144	1 12	8 57	♉ 23	♄ in ♉	3	4 46	7 14
21.		**Paul at Antioch in Pisidia. Acts 13: 43-52.**		**Trinity Sunday. John 3: 1-15; Rom. 11: 33-36.**			**Day's length, 14 hours, 22 minutes**			
25	**Sun**	Heart of unbelief. Heb. 3: 1–13.	145	2 0	9 37	♊ 5	♀ souths 2 36	3	4 45	7 15
26	Mon	Paul at Lystra. Acts 14: 8–18.	146	2 47	10 24	♊ 16	Spica souths 9 3	3	4 44	7 16
27	Tues	" " " Acts 14: 19–28.	147	3 34	10 56	♊ 29	♂ ♄ ☾, Orion sets 10 5	3	4 43	7 17
28	Wed	God made known. Acts 17: 22–31.	148	4 21	11 40	♋ 15	♂ ♃ ☾, ♀ in Aphelion	3	4 43	7 17
29	Thur	God manifest in His works. Rom. 1:14-23	149	5 7	Morn.	♋ 27	♂ ☿ ♆	3	4 42	7 18
30	Frid	Persecutions. 2 Cor. 11: 21–30.	150	5 53	12 10	♌ 11	30) Ant. rises 9 31	3	4 41	7 19
31	Sat	"The Lord delivered." 2 Tim. 3: 10–17.	151	6 40	12 48	♌ 23	♃ souths 4 48 ☊	3	4 41	7 19

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 7th at 5 47 even.	5 07 even.	4 27 even.
First Quarter	" " 14th at 8 41 morn.	8 01 morn.	7 21 morn.
Full Moon	" " 22d at 5 48 morn.	5 08 morn.	4 28 morn.
Last Quarter	" " 30th at 7 02 morn.	6 22 morn.	5 42 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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May 4. Prayer a necessity. Matt. 26: 36–46.
" 11. Jesus, the Living Bread. John 6: 22–35, 48–58.
" 18. Practical consecration. Rom. 12: 1–21.
" 25. Missions: our missionary boards. "A work for me and a work for you." 1 Cor. 12: 1–10.

except the adult baptism, and with the Lutherans they resorted to the use of the sword. The Lutherans consequently are equally as much descendants of the Anabaptists as the Mennonites, since the former had as much in common as the latter.

The origin of the Mennonites may be traced much further back than to Menno. The doctrine advocated by the Mennonites are simply a continuation of the old Baptists who are descendants of the Waldensians.

When Menno was a Catholic monk, and before the Munster Anabaptists came into existence, these Baptists (Mennonites) were scattered all over Germany and Switzerland, having many congregations, and already being persecuted in the most horrible manner. In the year 1536, after the extermination of the Anabaptists, Menno severed his connection with the Catholic Church, and connected himself with these old Baptists, and became, as Mr. Boeringen, a Catholic historian says, "a zealous teacher among the Waldensians."

From Menno the Mennonites derive their name, but their doctrines and origin from the old Baptists or Waldensians.

—*From a Circular.*

First Court of the Borough of Germantown.

A colony of thirteen Mennonite families settled Germantown in the year 1683. On June 2, 1691, the first court was opened by the Bailiff, Francis Daniel Pastorius. The docket or court records were opened under the following instructions by the above-named Bailiff:

1. Let the fear of the Lord be with you and do not take bribes.
2. Do no offence or injury to the widows or orphans; do justice to the poor and help those in distress or want.
3. Judge aright between all; be no respecter of persons, but be just to the poor as well as to the rich.
4. Do not deal unjustly in court.
5. Thou shalt not show partiality.
6. On the days of your elections, elect men to offices that are honest, wise, experienced and sensible, such that fear God and are sincere and not miserly.

Where Was the Church?

Some Catholics delight in vexing Protestants with the question: "Where was your church before Luther? Many have been the answers given by the witty. It is recorded that Sir Henry Wotton, when at Rome, having gone to hear vespers, the priest, with whom he was acquainted, sent to him by a boy of the choir a small piece of paper on which was written: "Where was your religion to be found before Luther?" Sir Henry immediately wrote under it: "My religion was to be found *then* where yours is not to be found *now*—in the written Word of God." When the same question was propounded to Joseph Mead, a man of great learning, he facetiously answered: "Where was the fine flour when the wheat went to the mill?" And on another occasion: "Where was the meal before the corn was ground?" A still more pointed answer was given more recently when the old taunt was launched by an American priest in Rome at a Protestant fellow-countryman. The Protestant answered by pointing to a cleanly worshiper, whom he and the priest had met earlier in the day, with his face begrimed with soot. "Where," he asked, "was the man's face before it was washed?"

Then one, in reply to the same question, might ask, Where was Lot before the Lord destroyed Sodom and Gomorrah? Then again. Where were the saints before the angel said, "Come out of her (Babylon), my people, that ye be not partakers of her sins, and that ye receive not of her plagues?" Rev. 18: 4.

Long before the time of Luther, however, there were churches that disclaimed any connection whatever with the Catholic body, though severely persecuted by the Catholics. The most noted of these was the Waldensian, that had existed in the Piedmont Valley of Northern Italy since the time of the Apostles. Then history tells of many others that preserved the doctrine of the primitive church in far better form than did the Catholics. They were not large nor were they at all times as well organized as the Catholics, but they held the faith in a good conscience, and preserved a people for the Lord amid the corruption surrounding them. We do

6th Month. JUNE. 30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun rises m.	Sun rise h. m.	Sun sets h. m.
22.		**Paul at Lystra. Acts 14: 8-28.**	**1st Sunday after Trinity. Luke 16: 19-31; 1 John 4: 16-21.**				**Day's length, 14 hours, 38 minutes**			
1	**Sun**	The glory to follow. Rom. 8: 8–18.	152	7 28	1 38	♑ 4	Regulus sets 12 1 ☽	2	4 40	7 20
2	Mon	Disputing among brethren. Acts 15: 1-11	153	8 19	2 18	♑ 15	☌ ☿ ☾	2	4 40	7 20
3	Tues	Words of peace. Acts 15: 12–21.	154	9 13	2 54	♑ 29	☿ rises 2 10	2	4 39	7 21
4	Wed	Council at Jerusalem. Acts 15: 22–33.	155	10 11	3 23	♒ 10	☌ ☌ ☾, ☽ in ♉	2	4 38	7 22
5	Thur	Paul's reference. Gal. 2: 1–10.	156	11 12	3 51	♒ 22	Arcturus sets 11 44	2	4 38	7 22
6	Frid	The new creature. Gal. 6: 7–18.	157	12 15	☽ S.	♒ 4	6) ♃ stationary ♌	2	4 37	7 23
7	Sat	Loss for Christ. Phil. 3: 1–11.	158	1 18	8 40	♒ 16	☌ ☿ ☽, ☿ in ♉	1	4 37	7 23
23		**The Council at Jerusalem. Acts 15: 22-33.**	**2d Sunday after Trinity. Luke 14: 16-21; 1 John 3: 12-18.**				**Day's length, 14 hours, 45 minutes**			
8	**Sun**	Liberty to serve. Gal. 5: 1–14.	159	2 19	9 28	♒ 30	♄ souths 2 40	1	4 37	7 23
9	Mon	Paul Crosses to Europe. Acts 16: 6–15.	160	3 17	10 7	♓ 13	Castor sets 10 20	1	4 36	7 24
10	Tues	Cast into Prison. Acts 16: 16–24.	161	4 11	10 42	♓ 26	☿ Stationary	1	4 36	7 24
11	Wed	The jailor converted. Acts 16: 25–34.	162	5 1	11 14	♈ 10	Regulus sets 11 25	1	4 36	7 24
12	Thur	Obedience to the call. Acts 26: 12–23.	163	5 49	11 43	♈ 23	12) ♃ so. 4 1 ♍	1	4 35	7 25
13	Frid	Reference to the journey. 2 Cor. 2: 12-17	164	6 35	Morn	♉ 7	Altair so. 12 18	☉	4 35	7 25
14	Sat	The opened heart. Ezek. 11: 14–20.	165	7 19	12 20	♉ 21	7 ☉ rises 2 43	S.	4 35	7 25
24.		**Paul Crosses to Europe. Acts 16: 6-15.**	**3d Sunday after Trinity. Luke 15: 1-10; 1 Pet 5: 6-11**				**Day's length, 14 hours, 50 minutes**			
15	**Sun**	Letter to Philippi. Phil. 4: 1–9.	166	8 4	12 56	♍ 6	Antares souths 10 50	0	4 35	7 25
16	Mon	The Better Way. Rom. 13: 8–14.	167	8 49	1 28	♍ 21	Vega souths 12 52	0	4 35	7 25
17	Tues	Resisting evil. James 4: 1–10.	168	9 35	2 10	♐ 6	☿ in Aphelion	0	4 35	7 25
18	Wed	Clean hands. Psalm 24.	169	10 22	2 44	♐ 20	Librae souths 9 24	1	4 35	7 25
19	Thur	The way of holiness. Psalm 119: 1–16.	170	11 36	3 21	♑ 5	Rigel sets 9 45 ☽	1	4 35	7 25
20	Frid	Exhortation to holiness. 1 Pet. 1: 13-25.	171	Morn.	☾ R.	♑ 16	20) ☾ in Apogee	1	4 35	7 25
21	Sat	Be separate. 2 Cor. 6: 11–18.	172	12 14	8 8	♑ 29	Arcturus so. 8 12	2	4 35	7 25
25.		**The Better Way. Rom. 13: 8-14.**	**4th Sunday after Trinity. Luke 6: 36 42; Rom. 8: 18-23.**				**Day's length, 14 hours, 50 minutes**			
22	**Sun**	Freedom of life. Rom. 6: 12–23.	173	12 54	8 52	♏ 15	☉ ENTERS ♎ SUMMER BEG.	2	4 34	7 26
23	Mon	Saul of Tarsus converted. Acts 9: 1-20.	174	1 41	9 31	♏ 28	☌ ♆ sup. ☌ ☿ ☉ inf.	2	4 35	7 25
24	Tues	Peter and Cornelius. Acts 10: 34–48.	175	2 19	10 10	♋ 11	☌ ♃ ☾	2	4 35	7 25
25	Wed	The Church at Antioch. Acts 11: 19-30.	176	3 5	10 48	♋ 24	Regulus sets 10 30	3	4 35	7 25
26	Thur	Delivered from Prison. Acts 12: 1–19.	177	3 51	11 14	♌ 5	♀ souths 9 15	3	4 35	7 25
27	Frid	Early Christian Missionaries. Acts 13: 1-12	178	4 37	11 45	♌ 17	♃ souths 3 1 ♎	3	4 35	7 25
28	Sat	Paul at Lystra. Acts 14: 8–22.	179	5 23	Morn.	♌ 30	Andro. rises 9 44	3	4 36	7 24
26.		**REVIEW.**	**5th Sunday after Trinity. Luke 5: 1-11; 1 Pet. 3: 8-15.**				**Day's length, 14 hours, 48 minutes**			
29	**Sun**	Paul Crosses to Europe. Acts 16: 6–15.	180	6 12	12 46	♑ 13	♄ souths 1 22	3	4 36	7 24
30	Mon	The Giving of Manna. Ex. 16: 1–15	181	7 2	1 39	♑ 24	Vega souths 11 56	3	4 36	7 24

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 6th at 1 13 morn.	12 33 morn.	(5) 11 53 even.
First Quarter	" " 12th at 6 56 even.	6 16 even.	5 36 even.
Full Moon	" " 20th at 9 18 even.	8 38 even.	7 58 even.
Last Quarter	" " 28th at 4 54 even.	4 14 even.	3 34 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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June 1. The promise of His coming. Matt. 18: 11; John 10: 10.
" 8. How the weak become strong. 2 Cor. 12: 9, 10: Isa. 41: 10; 58: 11.
" 15. Why total abstinence is best. Rom. 14: 13–24. (Temperance meeting.)
" 22. Practical humility. Matt. 23: 1–11; Isa. 57: 15.
" 29. National prosperity. Prov. 14: 34; Deut. 6: 10–13.

not know that these bodies can be traced with organic connection, but they can be traced by the holy lives they led, and the noble Christian deeds left behind them.

The Greek Church, in fact, antedates the Roman Catholic Church, for it had in its communion the first churches planted by the apostles. The Armenian church is also very old, claiming to have come from congregations established in the time of the apostles. It is, however, not age—so far as organization is concerned—that gives a religious body the right to be known as the Church of Christ; but the faith to which it holds. Any body of people, who obey from the heart the form of doctrine delivered to the saints, who worship God in the spirit as well as in the truth, must be regarded as the Church of Christ. Age cannot cover up corruption, nor can it bind to Christ a body of people who have departed from the doctrine, and cease to manifest in their daily lives the true fruits of the Spirit.—*Sel.*

The Charity of Early Christians.

One of the most striking results of the new spirit of philanthropy which Christianity introduced is seen in the copious charity of the primitive church. Amid the ruins of ancient palaces and temples, theatres and baths, there are none of any house of mercy. Charity among the pagans was, at best, a fitful and capricious fancy. Among the Christians it was a vast and vigorous organization, and was cultivated with noble enthusiasm. And the great and wicked city of Rome, with its fierce oppressions and inhuman wrongs, afforded amplest opportunity for the Christ-like ministrations of love and pity. There were Christian slaves to succor, exposed to unutterable indignities and cruel punishment, even unto crucifixion for conscience' sake. There were often martyrs' pangs to assuage, the aching wounds inflicted by the rack or by the nameless tortures of the heathen to bind up, and their bruised and broken hearts to cheer with heavenly consolation. There were outcast babes to pluck from death. There were a thousand forms of suffering and sorrow to relieve, and the ever-present thought of Him who came, not to be ministered unto, but to minister, and to give His life a ransom for many, was an inspiration to heroic sacrifice and self-denial. And doubtless the religion of love won its way to many a stony pagan heart by the winsome spell of the saintly charities and heavenly benedictions of the persecuted Christians. This sublime principle has since covered the earth with its institutions of mercy and with a passionate zeal has sought out the woes of man in every land, in order to their relief. In the primitive Church voluntary collections were regularly made for the poor, the aged, the sick, the brethren in bonds, and for the burial of the dead. All fraud and deceit were abhorred, and all usury forbidden. Many gave all their goods to feed the poor. "Our charity dispenses more in the streets," says Tertullian to the heathen, "than your religion in all the temples." He upraids them for offering to the gods only the worn-out and useless, such as is given to dogs. "How monstrous it is," exclaims the Alexandrian Clement, "to live in luxury while so many are in want." "As you would receive, show mercy," says Chrysostom, "make God your debtor, that you may receive again with usury." The church at Antioch, he tells us, maintained three thousand widows and virgins, besides the sick and poor. Under the persecuting Decius the widows and infirm under the care of the church at Rome were fifteen hundred. "Behold the treasures of the church," said St. Lawrence, pointing to the aged and poor, when the heathen prefect came to confiscate its wealth. The church in Carthage sent a sum equal to four thousand dollars to ransom Christian captives in Numidia. "Better clothe the living temples of Christ," says Jerome, "than adorn the temples of stone." "God has no need of plates and dishes," said Acacius, bishop of Amida, and he ransomed therewith a number of poor captives. For a similar purpose Paulinus of Nola sold the treasures of his beautiful church, and it is said even sold himself into African slavery. The Christian traveler was hospitably entertained by the faithful; and before the close of the fourth century asylums were provided for the sick, aged and infirm. During the

7th Month. JULY. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rise h. m.	Sun sets h. m.
1	Tues	Gathering the Manna. Ex. 16: 16–26.	182	7 57	2 12	♍ 5	☿ rises 2 4 ☽	4	4 36	7 24
2	Wed	The Memorial. Ex. 16: 27–36.	183	8 54	2 44	♍ 16	♂ ☿ ☾	4	4 36	7 24
3	Thur	Discontent. Num. 11: 1–9.	184	9 55	3 15	♍ 27	♂ ♂ ☾ ♌	4	4 37	7 23
4	Frid	Reminder by Moses. Deut. 8: 1–10.	185	10 58	3 48	♎ 8	● ♂ ☿ ☾, ⊕ in Aph.	4	4 37	7 23
5	Sat	A song of mercy. Psalm 78: 12–25.	186	11 59	☽ S.	♎ 19	● 5) ☿ stationary	4	4 38	7 22

27. **The Giving of Manna. Exodus 16: 1-15.** 6th Sunday after Trinity. Matt. 5: 20–26; Rom. 6: 3-11. **Day's length, 14 hours, 44 minutes**

6	**Sun**	The true Bread. John 6: 24–35.	187	12 59	7 40	♐ 4	♂ souths 10 24	4	4 38	7 22
7	Mon	Duties to God. Exodus 20: 1–11.	188	1 57	8 14	♐ 14	Antares souths 9 13	5	4 38	7 22
8	Tues	Exhortation to obedience. Deut. 6: 1-15	189	2 51	8 54	♐ 29	☿ Gr. Hel. Lat. S.	5	4 39	7 21
9	Wed	"For our good." Deut. 6: 16–25.	190	3 41	9 40	♑ 14	♃ souths 2 5 ♉	5	4 39	7 21
10	Thur	Commandments written. Deut. 27: 1–10	191	4 29	10 24	♑ 27	♀ souths 9 33	5	4 40	7 20
11	Frid	Warning against disobedience. Joshua 23: 1-11.	192	5 16	10 55	♒ 13	● Altair so. 12 14	5	4 40	7 20
12	Sat	The perfect Law. Psalm 19.	193	6 1	11 30	♒ 26	● 12) Dog Days b.	5	4 41	7 19

28. **Duties to God. Exodus 20: 1-11.** 7th Sunday after Trinity. Matt. 8: 1–9; Rom. 6: 19–23. **Day's length, 14 hours, 38 minutes**

13	**Sun**	Great Commandment. Mark 12: 28–34.	194	6 49	Morn.	♋ 10	Orion rises 3 51	5	4 41	7 19
14	Mon	Duties to Men. Ex. 20: 12–20.	195	7 32	12 12	♋ 24	Vega souths 11 4	5	4 42	7 18
15	Tues	Love to neighbors. Lev. 19: 9–18.	196	8 18	12 58	♌ 9	♂ ☿ Ψ, ☿ G. Elon. W.	6	4 43	7 17
16	Wed	Promise to obey. Ex. 24: 1–8.	197	9 6	1 50	♌ 23	☽ in Apogee	6	4 44	7 16
17	Thur	Jesus and the command. Matt. 15: 1–9.	198	9 53	2 51	♎ 8	♂ ♄ ☉, ♂ Ψ ☾ ♋	6	4 45	7 15
18	Frid	Fulfilling the law. Rom. 13: 1–10.	199	10 41	3 18	♎ 22	Rigel rises 3 44	6	4 46	7 14
19	Sat	My neighbor. Luke 10: 25–37.	200	11 29	3 54	♏ 6	♄ souths 12 2	6	4 46	7 14

29. **Duties to Men. Exodus 20: 12-20.** 8th Sunday after Trinity. Matt. 7: 15–23; Rom 8: 12–17. **Day's length, 14 hours, 28 minutes**

20	**Sun**	Christ's example. John 15: 8–17.	201	Morn.	☾ R.	♏ 20	● 20) Spica s. 10 43	6	4 47	7 13
21	Mon	Worshipping Golden Calf. Ex. 32: 1-14	202	12 16	7 54	♐ 2	● ♂ souths 10 9	6	4 47	7 13
22	Tues	" " " Ex. 32: 15-24	203	1 3	8 25	♐ 13	Andromeda r. 8 8	6	4 48	7 12
23	Wed	" " " Ex. 32: 25-35	204	1 49	8 54	♐ 27	♂ ♂ Ψ. ☉ enters ♑	6	4 49	7 11
24	Thur	The second tables. Ex. 34: 1–14.	205	2 36	9 18	♑ 8	Pollux sets 8 23 ♊	6	4 50	7 10
25	Frid	Remember! Deut. 9: 7–21.	206	3 22	9 52	♑ 20	♃ souths 12 59	6	4 51	7 9
26	Sat	A king's sin. 1 Kings 12: 25–33.	207	4 9	10 14	♑ 4	♀ souths 9 51	6	4 52	7 8

30. **Worshipping the Golden Calf. Exodus 32: 1-35.** 9th Sunday after Trinity. Luke 16: 1–9; 1 Cor. 10: 6–13. **Day's length, 14 hours, 16 minutes**

27	**Sun**	Forgetting God. Psalm 106: 7–23.	208	4 58	10 50	♑ 14	♂ ♀ Ψ, ☿ in ♌	6	4 52	7 8
28	Mon	The Tabernacle. Exodus 40: 1–16.	209	5 50	11 41	♑ 28	● 28) ☽ in ♉	6	4 53	7 7
29	Tues	" " Exodus 40: 17–27.	210	6 44	Morn.	♈ 8	● 7☉ rises 1 36	6	4 54	7 6
30	Wed	" " Exodus 40: 28–38.	211	7 42	12 20	♈ 20	Aldebaran rises 12 52	6	4 55	7 5
31	Thur	The Lord's Command. Ex. 35: 4–19.	212	8 41	1 15	♎ 4	☿ in Perihelion ♏	6	4 56	7 4

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 5th at 8 01 morn.	7 21 morn.	6 41 morn.
First Quarter	" " 12th at 7 48 morn.	7 08 morn.	6 28 morn.
Full Moon	" " 20th at 11 47 morn.	11 07 morn.	10 27 morn.
Last Quarter	" " 28th at 12 16 morn.	(27)11 36 even.	10 56 even.

Saturn (♄) is in opposition with the Sun on the 17th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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July 6. The Father's care. Matt. 6: 25–34; Ps. 103: 13, 14.
" 13. Constant companionship. John 14: 15–28; Matt. 28: 2.
" 20. Means of growth. Phil. 3: 12–16; Col. 1: 10–14.
" 27. Missions: "Preach—heal." Matt. 10: 7, 8.

Decian persecution, when the streets of Carthage were strewn with the dying and the dead, the Christians, with the scars of recent torture and imprisonment upon them, exhibited the nobility of a gospel revenge in their care for their fever-smitten persecutors, and seemed to seek the martyrdom of Christian charity, even more glorious than that they had escaped. In the plague of Alexandria six hundred Christian *parabolani* periled their lives to succor the dying and bury the dead. Julian, the heathen emperor, urged the pagan priests to imitate the virtues of the lowly Christians.

Christianity also gave a new sanctity to human life, and even denounced as murder the heathen custom of destroying the unborn child. The exposure of infants was a fearfully prevalent pagan practice, which even Plato and Aristotle permitted. We have had evidences of the tender charity of the Christians in rescuing these foundlings from death, or from a fate more dreadful still—a life of infamy. Christianity also emphatically affirmed the Almighty's "canon 'gainst self-slaughter," which crime the pagans had even exalted into a virtue. It taught that a patient endurance of suffering, like Job's, exhibited a loftier courage than Cato's renunciation of life.—*W. H. Withrow—Catacombs of Rome.*

Education Among Mennonite Leaders in Reformation Times.

Extract from an article by Rev. H. P. Krehbiel.

During those times of general reconstruction, when in the early part of the sixteenth century old faiths were cast aside and men once more investigated for themselves the Bible as well as the doctrines of men—during those times, what was the degree of education among Mennonites? This question may best be answered by a study of the leaders of the Church at that time. And here we shall find that those who gave form and force to the denomination at that time compared very favorably with the most conspicuous leaders in the thought and literature of that day. Let us call up briefly some of these sainted fathers of the faith.

1. John Denck deserves to be mentioned first. Dr. Ludwig Keller says of him: "There was a time when the name of John Denck was on the banner of a great party, when vast multitudes were eager to hear him and gained from his writings the zeal which enabled them courageously to suffer torture and death for their faith. Denck was for many years the spiritual leader of a great party in Germany." (L. Keller, Hans Denck, p. III.) Denck possessed a thorough education. He graduated from the University of Basel with the degree of Master of Arts, and became especially proficient in the Latin, Greek and Hebrew languages. At Basel he was in touch with such men as Erasmus and Oecolampadius. He was the author of many books, but, owing to the persecution by Luther and Zwingli, very few of these works have escaped destruction. However, those still extant show that he was indeed a scholar, as well as a philosopher. One of his works has but recently been discovered. It treats of the Divine Law in the world, and Keller says of it that among all the various polemical writings he "has not found one which comes anywhere near to the depth and purity of this little work."

Another of his works is a treatise on "The True Love," which was eagerly read and rapidly spread through the land. But the work which most of all demonstrates his scholarly attainments is his translation from Hebrew into German of the prophetical books of the Old Testament. This work was finished April 13, 1527. It was exceedingly popular, as thirteen editions of it appeared within three years. It was read all over Germany. Both Luther and Zwingli used it in producing their translations. Luther is known to have copied from it verbatim. We see thus that Denck was a thinker and scholar who could bear favorable comparison with any of his age. In fact Theologian Baum (Keller's Hans Denck, p. 237) says of him—"he was 300 years ahead of his times."

2. Conrad Grebel is also conspicuous for his educational attainments. He had studied at Vienna and Paris. He was especially proficient in Greek, and wrote Latin fluently.

3. Felix Manz, a contemporary of Denck

8th Month. AUGUST. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun slo. m.	Sun rises h. m.	Sun sets h. m.
1	Frid	Willing Gifts. Ex. 35: 20–29.	213	9 42	2 20	♋ 15	♂ ☿ ☾, ♂ ☿ ♂, ♂ ♂ ☾ ♓	6 4	57	7 3
2	Sat	The Tabernacle finished. Ex. 39: 30-43.	214	10 43	3 37	♋ 29	Orion rises 2 32	6 4	58	7 2
31.		**The Tabernacle. Exodus 40: 1-38.**			**10th Sunday after Trinity. Luke 19: 41-48; 1 Cor. 12: 1-11.**		**Day's length, 14 hours, 04 minutes**			
3	**Sun**	A more perfect Tabernacle. Heb. 9: 1-14.	215	11 41	☽ S.	♌ 14	3d) ♂ ☿ ☾	6 4	59	7 1
4	Mon	Nadab and Abihu. (Temp.) Lev. 10: 1-11	216	12 37	7 25	♌ 28	♂ souths 9 55	6 5	0	7 0
5	Tues	The incense altar. Ex. 30: 1–10.	217	1 29	8 12	♍ 12	♂ ♃ ☉, 7☽ rises 11 10	6 5	1	6 59
6	Wed	Penalty of unfaithfulness. Ez. 22: 23-31.	218	2 20	8 46	♍ 25	Sirius rises 4 30 ♋	6 5	2	6 58
7	Thur	Rules for priests. Ezek. 44: 15–21.	219	3 8	9 31	♎ 9	♄ souths 10 37	5 5	3	6 57
8	Frid	A better way. Gal. 5: 16–26.	220	3 55	10 4	♎ 24	Regulus sets 7 33	5 5	4	6 56
9	Sat.	Cautious living. 1 Cor. 9: 19–27.	221	4 41	10 44	♋ 8	♀ souths 10 8	5 5	5	6 55
32.		**Nadab and Abihu. (Temp.) Lev. 10: 1-11.**			**11th Sunday after Trinity. Luke 18: 9-14; 1 Cor. 15: 1–10.**		**Day's length, 13 hours, 50 minutes**			
10	**Sun**	Need for watchfulness. 1 Thes. 5: 5–23.	222	5 27	11 30	♋ 22	10) Orion rises 2 1	5 5	6	6 54
11	Mon	Journey toward Canaan. Num. 10: 11-13 and 29-36.	223	5 14	Morn.	♐ 5	♂ ☿ ☉	5 5	7	6 53
12	Tues	The cloud and fire. Num. 9; 15–23.	224	7 1	12 15	♐ 19	Fomalhaut so. 1 21	5 5	9	6 51
13	Wed	God's promise. Gen. 12: 1–9.	225	7 48	12 53	♐ 4	♂ ♅ ☾, ☽ in Apog. ♋	4 5	10	6 50
14	Thur	God's mercy remembered. Neh. 9: 7-19.	226	8 36	1 34	♐ 15	7☽ rises 10 37	4 5	11	6 49
15	Frid	Loving Kindness. Isa. 63: 7–14.	227	9 24	2 14	♐ 29	♀ in ♌	4 5	12	6 48
16	Sat	The Divine Leader. Psalm 107: 1–15.	228	10 11	2 41	♑ 15	♂ ♄ ☾, Orion rises 1 38	4 5	13	6 47
33.		**Journeying toward Canaan. Num. 10: 11-13 and 29-36.**			**12th Sunday after Trinity. Mark 7: 31-37; 2 Cor. 8: 4–11.**		**Day's length, 13 hours, 34 minutes**			
17	**Sun**	My Leader. Psalm 23.	229	10 59	3 20	♑ 28	Antares sets 10 49	4 5	14	6 46
18	Mon	Report of the Spies. Num. 13: 1-3 and 17-25.	230	11 46	3 58	♒ 12	♂ ♃ ☾	3 5	15	6 45
19	Tues	" " " Num. 13: 26–33.	231	Morn	☾ R.	♒ 25	19) 7☽ rises 10 16	3 5	17	6 43
20	Wed	" " " Num. 14: 1–12.	232	12 33	7 38	♑ 5	Sirius rises 3 40 ♌	3 5	18	6 42
21	Thur	Intercession by Moses. Num. 14: 13–25.	233	1 20	8 2)	♑ 16	Orion rises 1 20	2 5	19	6 41
22	Frid	Judgment. Num. 14: 26–39.	234	2 7	8 58	♑ 29	♂ souths 9 37	2 5	20	6 40
23	Sat	An evil example. Num. 32: 6–15.	235	2 56	9 37	♐ 14	☉ Enters ♍	2 5	21	6 39
34.		**Report of the Spies. Num. 13: 1-3 and 17-25.**			**13th Sunday after Trinity. Luke 10: 23-37; Gal. 3: 15–22.**		**Day's length, 13 hours, 18 minutes**			
24	**Sun**	Wise confidence. Psalm 46.	236	3 47	10 10	♑ 26	♄ so. 9 24, ☽ in ♉	2 5	22	6 38
25	Mon	The brazen serpent. Num. 21: 1–9.	237	4 40	10 56	♒ 5	Vega souths 8 15	2 5	24	6 36
26	Tues	The serpent destroyed. 2 Kings 18: 1–7.	238	5 36	11 40	♒ 16	26) Dog Days End	2 5	25	6 35
27	Wed	The look of faith. Isa. 45: 20–25.	239	6 33	Morn.	♒ 29	Altair so. 9 20 ♓	1 5	26	6 34
28	Thur	"Pray for us!" 1 Sam. 12: 18–25.	240	7 32	12 32	♓ 14	♂ ♆ ☾, Arc. sets 10 52	1 5	27	6 33
29	Frid	Take warning! 1 Cor. 10: 1–12.	241	8 31	1 21	♓ 26	☽ in Perigee	1 5	29	6 31
30	Sat	Christ's teaching. John 3: 5–17.	242	9 28	♓ 14	♑ 7	♂ ♂ ☾, Spica sets 8 8	0 5	30	6 30
35.		**The Brazen Serpent. Num. 21: 1-9.**			**14th Sunday after Trinity. Luke 17: 11-19; Gal. 5: 16-24.**		**Day's Length, 13 hours, 00 minutes**			
31	**Sun**	Behold the Lamb of God! Jno. 1: 29-36.	243	10 23	3 16	♑ 22	♂ ♀ ☾, ♀ rises 3 20	0 5	31	6 29

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 3rd at 3 19 even.	2 39 even.	1 59 even.
First Quarter	" " 10th at 11 26 even.	10 46 even.	10 06 even.
Full Moon	" " 19th at 1 05 morn.	12 25 morn.	(18) 11 45 even.
Last Quarter	" " 26th at 6 06 morn.	5 26 morn.	4 46 morn.

Jupiter (♃) is in opposition with the Sun on the 5th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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August. 3. The call to separation. 2 Cor. 6: 14–18; 1 John 2: 15–17.
" 10. A suggestion in addition. 2 Pet. 1: 4–9.
" 17. The life of faith. Gen. 12: 1–5; Heb. 11: 1–6.
" 24. Freedom for service. 2 Tim. 2: 4; Gal. 5: 1; Heb. 12: 1, 2.
" 31. Communion and transformation. Ex. 34: 29–35; Luke 9: 28, 29.

and Grebel, was thoroughly educated and had mastered the Hebrew language to an unusual degree.

4. Balthasar Hubmeier, who for some time (until martyred in 1528) was influential among Mennonites, was a man of thorough education. Under Dr. Eck he had studied theology and philosophy, was instructor at the University of Freiberg, and Professor of Theology at Ingolstadt. Later he was awarded the degree of Doctor of Theology.

5. Menno Simons also was possessor of some education. He was master of Latin and also knew some Greek. His strength, however, lay in his capacity for organization and leadership rather than scholarship.

Other men of education might be mentioned, such as Wilhelm Reublin, Langenmantel and Ludwig Hetzer, but enough have been enumerated to show that during the early Reformation times the leaders among Mennonites were men of thorough and liberal education.

Had these able and enthusiastic Christian men been allowed to apply themselves unmolested to the building up of their church it is quite certain that education and Christian enlightenment would have continued to flourish. Ritche, in his History of Pietism, (1880, p. 36) says, "The unpropitious course of the baptistic movement was caused by the violent persecution which the government waged against them." And Keller says, "Without the armed interference of the government in the religious contentions the outcome would never have been unfavorable to the Mennonites."

In West Prussia.

"Of the Mennonites in Germany, numbering in all about 30,000, fully one-half," says the *Mennonitische Blætter*, "live in the lowlands of Marienburg, and the neighboring towns of Danzig and Elbing, in the western part of Prussia." The first Mennonite settlers came into these parts, according to the same authority, about the year 1562 from Holland, having been invited there on account of their known skill in converting swampy regions into fertile farms by means of canals and dykes. The authorities here from time to time treated them with consideration, being more liberal towards them in matters of faith than in many other parts of the country, granting them also exemption from military service. In the "Confederation of Wardschau" in 1585, the Prussian nobles agreed "that we, who differ from one another in matters of religion, will maintain peace among us, and will not shed blood on account of differences in the faith or of changes in the churches, and that we will punish no one with confiscation of property, outrage upon one's honor, imprisonment or banishment, or even give assistance to any government or officer in anything of this kind." This was approved by King Sigismund IV., and its spirit has come down through the various political changes to the present day.

It was from this section that most of the Mennonites forming the colonies in Southern Russia came, which accounts for the similarity in geographical names, such as Halbstadt, Muntau, Altenau, Neuteich, Orloff, Tiege, etc.

Mennonite Mission Stations.

The Mennonites of this country and abroad are doing aggressive missionary work. The Holland brethren led the way by opening a mission in far-away Java in 1851. Missionary P. Jantz baptized five Javanese converts in 1854. The main station in Java is Mergeredja and the principal workers, P. A. Jantz and John Fast.

Next in missionary activity come the Russian brethren, who concentrated their efforts upon Sumatra. From 1870 to 1880, Heinrich Dirks labored zealously. His successor is G. Nikkel and the main station is Pakanten.

Our people in this country are laboring among the Cheyenne, Arapahoe, Moqui and Comanche Indians and among the Mountain Whites in North Carolina. Home Mission work is also carried on in Philadelphia, Chicago and Lancaster county, Pennsylvania.

Africa and India are also fields at present utilized by Mennonite workers. Dhamtari,

9th Month. SEPTEMBER. 30 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rises h. m.	Sun sets h. m.
1	Mon	The prophet like Moses. Deut. 18: 9–22.	244	11 17	4 22	♎ 7	7☉ rises 9 32	0	5 33	6 27
2	Tues	Cautions. Deut. 12: 28–32.	245	12 8	☽ S.	♎ 21	2d) ♃ so. 6 35	1	5 34	6 26
3	Wed	Fear God! Isa. 8: 11–20.	246	12 57	7 25	♌ 5	♂ ☿ ☾	1	5 35	6 25
4	Thur	Peter's reference. Acts 3: 19–26.	247	1 45	8 14	♌ 19	☿ in ♍	1	5 36	6 24
5	Frid	Stephen's reference. Acts 7: 35–43.	248	2 33	8 52	♌ 4	Sirius rises 2 42	☽ in ♌	1	5 37	6 23
6	Sat	False prophets. Jer. 14: 10–16.	249	3 20	9 30	♌ 15	♄ souths 8 33		2	5 39	6 21
36.		**The Prophet like Moses. Deut. 18: 9-22.**		**15th Sunday after Trinity. Matt. 6: 24-34; Gal. 5: 25; 6: 10.**			**Day's length, 12 hours, 42 minutes**			
7	**Sun**	Refuse not! Heb. 12: 18–29.	250	4 7	10 6	♍ 29	Spica sets 7 37		2	5 40	6 20
8	Mon	Introduction. Deut. 29: 1–13.	251	4 54	10 50	♐ 12	Orion rises 12 14		2	5 41	6 19
9	Tues	Loving and obeying God. Deut. 30: 11-20	252	4 51	11 41	♐ 26	9th) ♂ ☿ ☾	☽	3	5 43	6 17
10	Wed	To be remembered. Deut. 31: 1–13.	253	6 29	Morn.	♑ 13	□ ☿ ☉		3	5 44	6 16
11	Thur	Blessing in keeping. Deut. 11: 13–25.	254	7 16	12 27	♑ 26	Antares sets 9 24		3	5 45	6 15
12	Frid	Hearers and doers. James 1: 17–27.	255	8 4	12 58	♒ 11	♂ ♄ ☾, Arc. sets 10 0		4	5 47	6 13
13	Sat	Knowing and Keeping. 1 John 2: 1-10.	256	8 51	1 40	♒ 25	☿ in Aphelion		4	5 48	6 12
37.		**Loving and Obeying God. Deut. 30: 11-20.**		**16th Sunday after Trinity. Luke 7: 11-17; Eph. 3: 13-21.**			**Day's length, 12 hours, 24 minutes**			
14	**Sun**	Proof of true love. John 14: 15–26.	257	9 38	2 29	♓ 8	♂ ♃ ☾, 7☉ rises 8 37		5	5 49	6 11
15	Mon	A time to die. Deut. 32: 44–52.	258	10 26	3 4	♓ 20	♀ in Perihelion		5	5 50	6 10
16	Tues	A blessing by Moses. Deut. 33:1-5 & 26-29	259	11 13	3 54	♈ 3	Vega sets 7 1		5	5 51	6 9
17	Wed	The death of Moses. Deut. 34: 1–12.	260	Morn.	☾ R.	♈ 14	17) Alt. so. 8 4	☊	6	5 53	6 7
18	Thur	Moses' desire refused. Deut. 3: 21–29.	261	12 1	6 30	♈ 28	Orion rises 11 37		6	5 54	6 6
19	Frid	Successor appointed. Num. 27: 12–23.	262	12 51	7 1	♉ 10	Rigel rises 11 41		7	5 56	6 4
20	Sat	The promise. Gen. 13: 5–18.	263	1 42	7 42	♉ 22	Sirius rises 1 31		7	5 57	6 3
38.		**The Death of Moses. Deut. 34: 1-12.**		**17th Sunday after Trinity. Luke 14: 1–11; Eph. 4: 1–6.**			**Day's length, 12 hours, 06 minutes**			
21	**Sun**	Prayer of Moses. Psalm 90.	264	2 36	8 36	♊ 3	Pollux rises 11 58		7	5 58	6 2
22	Mon	The giving of Manna. Ex. 16: 1–15.	265	3 31	9 25	♊ 14	♄ souths 7 29		8	5 59	6 1
23	Tues	The Commandments. Ex. 20: 1–17.	266	4 29	10 20	♊ 29	☉ enters ♌ Aut. B.		8	6 0	6 0
24	Wed	Worshipping the Golden Calf. Ex. 32:7-24	267	5 27	11 18	♋ 10	24th) ♂ ♆ ☾		8	6 2	5 58
25	Thur	The Tabernacle. Ex. 40: 17–38.	268	6 25	Morn.	♋ 21	Altair so. 7 35		8	6 3	5 57
26	Frid	Journeying toward Canaan. Num. 10: 11-13; 29-36	269	7 21	12 42	♌ 4	♄ stationary.		9	6 4	5 56
27	Sat	Report of the Spies. Num. 13: 25, to 14: 4.	270	8 16	1 54	♌ 14	□ ♆ ☉, ♂ ♂ ☾		9	6 6	5 54
39.		**REVIEW.**		**18th Sunday after Trinity. Matt. 22: 34-46; 1 Cor. 1: 4-9.**			**Day's length, 11 hours, 12 minutes**			
28	**Sun**	The brazen serpent. Num. 21: 1–9.	271	9 9	3 1	♌ 29	♃ souths 4 59		9	6 7	5 53
29	Mon	Joshua encouraged. Josh. 1: 1–11.	272	10 0	4 12	♍ 13	♀ rises 4 30		10	6 8	5 52
30	Tues	Obedient people. Josh. 1: 12–18.	273	10 49	5 18	♍ 29	♂ ♀ ☾, Proc. rises 12 47		10	6 10	5 50

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 2nd at 12 21 morn.	(1st) 11 41 even.	11 01 even.
First Quarter	" " 9th at 5 17 even.	4 37 even.	3 57 even.
Full Moon	" " 17th at 1 25 even.	12 45 even.	12 05 even.
Last Quarter	" " 24th at 11 33 morn.	10 53 morn.	10 13 morn.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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September. 7. Ready for His coming. Luke 12: 31–40.
" 14. Delight in God's house. Ps. 84: 1–4; Ps. 100: 1–5.
" 21. The fulness of God; how secured. Eph. 3: 14–21.
" 28. Missions: Missionary heroes. "Cheerful amid adversity. Acts 27: 22–36.

Rajpur and Nolgonda are the three centers of evangelisation in the latter country. Messrs. Penner and Kroeker are at Dhamtari under the auspices of the General Conference of Mennonites of North America, preparing for work, and have recently selected Akaltara as their field of labor.

The following is a list of the fields and workers as we find them to-day:

Java, Mergeredja, John Fast and P. A. Jantz.
Sumatra, Pakanten, G. Nikkel.
India, Dhamtari, J. A. Ressler, Jacob and Mary Burkhard.
" Nolgonda, N. H. Hiebert.
" Rajpur, ———.
Africa, ———, Matilda Kohm.
Cantonment, O. T., Cheyennes, R. Petter.
" " Arapahoes, J. A. Funk.
Arapahoe, O. T., Cheyennes, G. A. Linscheid.
Hammon, O. T., Cheyennes, H. J. Kliewer.
Darlington, O. T., ———, M. M. Horsch.
Oklahoma, Comanches, Henry Kohfeld.
Arizona, Oraibe, Moquis, H. R. Voth.
North Carolina, Elk Park, Mountain Whites, H. V. Wiebe.

Triennial Meeting of General Conference.

This is the year for the triennial meeting of the General Conference, and the month of October is usually chosen as the most suitable for this gathering. The constitution gives it into the hands of the officers to fix upon the exact date for the convening of conference and to issue the call accordingly. Acting upon the authority thus vested in them, the officers have fixed upon Wednesday, October 15th, for the opening of conference. The call will be issued in due time, together with the program to be prepared by the program committee.

As to the place, the constitution provides that conference shall, at the close of each meeting, decide upon the place for its next meeting. At the close of the conference in 1899, at Bally, Pa., the delegates from Berne, Ind., extended an invitation, conditioned upon the approval of their congregation, to hold the next meeting at that place. The matter was referred to the officers with power to act, who afterward formally accepted the invitation now endorsed by the congregation, and thus officially fixed the place for the meeting.

The meeting that will thus be held at Berne, Ind., beginning on October 15, 1902, will be known as the sixteenth meeting of this body. The first meeting was held in 1860, but it was only at the third meeting in 1863 that the interval between meetings was fixed at three years. From the small beginning of four congregations in 1860 the number has grown to sixty-six in 1899, with the prospect of a considerable further increase at the meeting this year by the addition of a number of newly organized congregations, and others coming into formal fellowship who have for years been in active sympathy and co-operation with the conference in its missionary activities.

For convenience of reference the list of officers and standing committees is here given again. The number with each name indicates the year of conference meeting when the term of office expires.

OFFICERS.

President, Rev. A. S. Shelly, Bally, Pa., 1902.
Vice President, Rev. J. S. Hirschler, Hillsboro, Kansas, 1902.
Secretary, Rev. C. van der Smissen, Summerfield, Illinois, 1902.
Statistician, Rev. H. P. Krehbiel, Newton, Kansas, 1902.

BOARD OF TRUSTEES.

Rev. A. B. Shelly, Quakertown, Pa., 1902.
Rev. Christian Krehbiel, Halstead, Kansas, 1902.
Rev. Christian Schowalter, Donnellson, Iowa, 1902.
Rev. J. S. Hirschler, Hillsboro, Kansas, 1905.
Rev. David Gœrz, Newton, Kansas, 1905.
Rev. S. F. Sprunger, Berne, Indiana, 1905.
J. J. Krehbiel, Newton, Kansas, 1908.
Rev. J. B. Baer, Bluffton, Ohio, 1908.
Rev. W. J. Ewert, Hillsboro, Kansas, 1908.

ORGANIZATION.

President, J. J. Krehbiel,
Secretary, J. S. Hirschler,
Treasurer, D. Gœrz.

BOARD OF FOREIGN (HEATHEN) MISSIONS.

Rev. Christian Schowalter, Donnellson, Iowa, 1902.
Rev. Peter Balzer, Gœssel, Kansas, 1902.
Rev. A. B. Shelly, Quakertown, Pa., 1905.
Rev. Gustav Harder, Brainerd, Kansas, 1905.
Rev. S. F. Sprunger, Berne, Indiana, 1908.
Rev. M. S. Moyer, Deer Creek, Oklahoma, 1908.

ORGANIZATION.

President, Christian Schowalter,
Secretary, A. B. Shelly,
Treasurer, Gustav Harder.

EXECUTIVE COMMITTEE.

Christian Schowalter, A. B. Shelly,
S. F. Sprunger.

10th Month. # OCTOBER. 31 Days.

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun rises m.	Sun rise h. m.	Sun sets h. m.
1	Wed	Moses encouraged. Ex. 3: 7–15.	274	11 37	☽ S.	♌ 14	1) ♃ so. 8 2	10	6 11	5 49
2	Thur	God's law to be read. Deut. 17: 14–20.	275	12 24	6 3	♌ 28	♄ souths 6 50	11	6 13	5 47
3	Frid	Be strong! Dan. 10: 10–21.	276	1 11	6 44	♍ 13	♂ ☿ ☾	11	6 14	5 46
4	Sat	A good soldier. 2 Tim. 2: 1–15.	277	1 59	7 25	♍ 27	☿ Gr. Hel. Lat. S.	11	6 15	5 45
40.		**Joshua Encouraged. Joshua 1: 1-11.**			**19th Sunday after Trinity. Matt. 9: 1-8; Eph. 4: 22-30.**		**Day's length, 11 hours, 30 minutes**			
5	**Sun**	Strength from God. Psalm 27.	278	2 46	7 58	♐ 12	Rigel rises 10 50	12	6 17	5 43
6	Mon	Crossing the Jordan. Josh. 3: 1–13.	279	3 34	8 51	♐ 27	Sirius rises 12 48	12	6 18	5 42
7	Tues	" " " Josh. 3: 14, to 4-7.	280	4 22	9 40	♑ 11	♂ ♅ ☾, ☿ stationary	12	6 19	5 41
8	Wed	The memorial. Josh. 4: 8–18.	281	5 9	10 48	♑ 25	☽ in Apogee	12	6 20	5 40
9	Thur	The God of Elijah. 2 Kings 2: 1–14.	282	5 56	11 50	♒ 9	9) Markab so. 9 58	13	6 22	5 38
10	Frid	A memorial of mercy. Psalm 78: 1–16.	283	6 43	Morn.	♒ 22	♀ Gr. Hel. Lat. N.	13	6 23	5 37
11	Sat.	A song of praise. Psalm 114.	284	7 30	12 40	♓ 4	♂ ♃ ☾, 7☉ rises 7 6	13	6 24	5 36
41		**Crossing the Jordan. Joshua 3: 1-17.**			**20th Sunday after Trinity. Matt 22: 1-14; Eph. 5: 15-21.**		**Day's length, 11 hours, 12 minutes**			
12	**Sun**	God's presence. Isa. 43: 1–11.	285	8 16	1 28	♓ 18	Aldebaran rises 8 22	14	6 26	5 34
13	Mon	The divine Captain. Josh. 5: 10, to 6: 7.	286	9 3	2 19	♓ 27	♃ souths 7 15	14	6 27	5 33
14	Tues	The fall of Jericho. Josh. 6: 8–20.	287	9 51	3 15	♈ 12	♄ souths 6 4	14	6 28	5 32
15	Wed	Destruction of Jericho. Josh. 6: 21–27	288	10 40	4 22	♈ 25	□ ♄ ☉, 7☉ rises 6 50	14	6 29	5 31
16	Thur	Judgment against idolaters. Deut. 7: 1-10	289	11 32	5 30	♈ 5	Fomalhaut so. 9 27	14	6 30	5 30
17	Frid	Trust in God. 2 Chron. 14: 8–15.	290	Morn.	☾ R.	♈ 14	17) ☽ Ecl.—Vis.	15	6 32	5 28
18	Sat	Not by might. 2 Chron. 20: 14–25.	291	12 25	6 32	♈ 24	Capella so. 3 36	15	6 33	5 27
42.		**The Fall of Jericho. Joshua 6: 8-20.**			**21st Sunday after Trinity. John 4: 47-54; Eph. 6: 10-17.**		**Day's length, 10 hours, 54 minutes**			
19	**Sun**	A song of praise. Isa. 25.	292	1 22	7 40	♉ 12	♂ ☿ ☉ Inferior	15	6 35	5 25
20	Mon	Joshua and Caleb. Josh. 14: 5–15.	293	2 20	8 38	♉ 24	Vega sets 1 39	15	6 36	5 24
21	Tues	Promise for Caleb. Deut. 1: 19–36.	294	3 20	9 27	♊ 3	♂ ♆ ☾	15	6 37	5 23
22	Wed	Blessing of godliness. Psalm 112.	295	4 19	10 19	♊ 14	♂ souths 8 6	15	6 39	5 21
23	Thur	Reward of the upright. Ps. 18: 19–30.	296	5 17	11 14	♊ 29	23) Sun enters ♌	15	6 40	5 20
24	Frid	Confidence in God. Psalm 37: 1–11.	297	6 13	Morn.	♋ 13	Androm. so. 10 6	16	6 41	5 19
25	Sat	A righteous man's inheritance. Psalm 37: 27–40.	298	7 6	12 10	♋ 26	♄ souths 5 22	16	6 42	5 18
43.		**Joshua and Caleb. Joshua 14: 5-15.**			**22d Sunday after Trinity. Matt. 18: 22 35; Phil. 1: 3-11.**		**Day's length, 10 hours, 36 minutes**			
26	**Sun**	Reward of true followers. Mark 10: 23–31	299	7 56	1 8	♋ 9	♂ ♀ ☾	16	6 44	5 16
27	Mon	Cities of Refuge. Josh. 20: 1–9.	300	8 44	2 6	♋ 23	☿ in Perihelion	16	6 45	5 15
28	Tues	Cities of the Levites. Num. 35: 1–15.	301	9 32	3 6	♌ 7	☿ stationary	16	6 46	5 14
29	Wed	Command by Moses. Deut. 19: 1–13.	302	10 19	4 9	♌ 22	♂ ☿ ☾	16	6 47	5 13
30	Thur	A safe refuge. 2 Sam. 22: 1–20.	303	11 5	5 14	♍ 7	♂ ♀ ☾, ☽ in ♋	16	6 48	5 12
31	Frid	Christ a Refuge. Matt. 11: 25–30.	304	11 52	☽ S.	♍ 22	☉ Ecl.—Invis.	16	6 50	5 10

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
New Moon	on the 1st at 12 11 even.	11 31 morn.	10 51 morn.
First Quarter	" " 9th at 12 23 even.	11 43 morn.	11 03 morn.
Full Moon	" " 17th at 1 03 morn.	12 23 morn.	(16) 11 43 even.
Last Quarter	" " 23rd at 6 00 even.	5 20 even.	4 40 even.
New Moon	" " 31st at 3 15 even.	2 35 even.	1 55 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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October 5. A searching question. John 21: 15–25.
" 12. Fruitful or fruitless. John 15: 1–8, 16; Mark 11: 12–14.
" 19. Self-mastery. 1 Cor. 9: 25; Gal. 5: 16–26. (Temperance meeting.)
" 26. Treating a gracious invitation lightly. Matt. 22: 1–10.

BOARD OF HOME MISSIONS.

Rev. W. S. Gottshall, Schwenksville, Pa., 1902.
Rev. N. C. Hirschy, Bluffton, Ohio, 1902.
Rev. J. J. Balzer, Mountain Lake, Minnesota, 1905.
Rev. J. S. Moyer, Centre Valley, Pa., 1905.
Rev. Gerhard Penner, Beatrice, Nebraska, 1908.
Rev. P. R. Aeschliman, Colfax, Washington, 1908.

ORGANIZATION.

President, J. J. Balzer,
Secretary, N. C. Hirschy,
Treasurer, W. S. Gottshall.

BOARD OF PUBLICATION.

Rev. H. J. Krehbiel, Trenton, Ohio, 1902.
J. F. Lehman, Berne, Indiana, 1902.
Rev. N. B. Grubb, 2110 Marshall street, Philadelphia, Pa., 1905.
Rev. W. J. Ewert, Hillsboro, Kansas, 1905.
John H. von Steen, Beatrice, Nebraska, 1908.
H. P. Gœrz, Mountain Lake, Minnesota, 1908.

ORGANIZATION.

President, N. B. Grubb,
Secretary, William J. Ewert,
Business Manager, J. F. Lehman.

EMERGENCY RELIEF COMMISSION.

Rev. Christian Krehbiel, Halstead, Kansas, 1902.
Rev. H. H. Regier, Mountain Lake, Minnesota, 1902.
Rev. D. Gœrz, Newton, Kansas, 1905.
G. Wiebe, Beatrice, Nebraska, 1905.
Harrison Landis, Oak Lane, Philadelphia, Pa., 1908.
P. P. Steiner, Pandora, Ohio, 1908.

ORGANIZATION.

President. Rev. Christian Krehbiel,
Secretary, Rev. David Gœrz,
Treasurer, Harrison Landis.

Mennonites in Central Asia.

About the same time that the great stream of emigration from Southern Russia started in its course westward across the Atlantic, a small number of Mennonite families from the same region thought it better to set their faces eastward toward Central Asia. The "Mennonitische Blætter" gives the following outline of the history of this apparently misguided movement.

The emigration of several Mennonites from Russia to Central Asia began in the year 1880. On July 3d of that year the first train, comprising ten families, set out from the Saratow settlement, and on the 17th of October they arrived at Tashkend [A town in the south of Siberia, about 400 miles southeast of the Aral Sea, and not far from the mountain boundary of Eastern Turkestan.–Ed.] The second train, with 13 families, left on the 13th of August and arrived at Tashkend on November 24. On December 2, 1880, a train of 56 families from the Molotschna settlement, under the leadership of Abr. Peters, arrived also at Tashkend. In the year 1881 still another train from Kuban went to Tashkend, and on the 11th of September, 1881, the last train left the settlement on the Volga with about 25 families, but they came only as far as Turkestan [south of the Aral Sea]. In the course of time some of these went to Bokhara, and later, when the remnant of those at Tashkend formed a settlement at Aulie-ata, a few from Turkestan joined these, and the rest moved also in the neighborhood of Bokhara.

As is well known, the cause of the emigration was the fact that the period of exemption from military service in Russia was about to expire. But later, in Khiwa, Turkestan, they were exposed to the plundering hordes of that country. They were largely themselves to blame for their suffering from this source, since they thought it wrong to lodge complaint with the authorities against these robbers. As soon as the government learned of their condition, they were brought into a safe place, where about 30 families continue to the present day. Some of these people returned from Khiwa and went to America. In the settlement at Aulie-ata, where they devote themselves to farming, they are enjoying comparative prosperity, several of them having been enabled to visit their old homes in the Molotschna. In Khiwa they built a new church in the summer of 1900, at a cost of 600 roubles.

In connection with the above, it is interesting to note that from the old hive in Southern Russia several swarms have gone out within the last few years and taken a course to the northeast, forming settlements near the Ural mountains, in the neighborhood of Ufa, and lately across the mountains, hundreds of miles out on the plains of Siberia, even as far as Omsk. In the first-named vicinity there are already 12 large Mennonite villages. In Siberia there are as yet only scattered families; but others have already taken up land and many more

11th Month. NOVEMBER. 30 Days

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of Yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m.	Sun sets h. m
1	Sat	Strong and sure. Heb. 6: 13–20.	305	12 40	6 1	♐ 7	☐ ♃ ☉	☋ 16	6 51	5 9
44.		Cities of Refuge. Joshua 20: 1-9.					23d Sunday after Trinity. Matt. 22: 15–22; Phil. 3: 17–21.		Day's length, 10 hours, 18 minutes	
2	**Sun**	A refuge for me. Psalm 91.	306	1 27	6 32	♐ 22	♂ souths 7 49		16 6 52	5 8
3	Mon	An old man's warning. Josh. 23: 1-13.	307	2 15	7 34	♑ 7	☌ ☿ ☉	☽	16 6 53	5 7
4	Tues	Reminder of mercies. Josh. 24: 1.–13.	308	3 3	8 40	♑ 21	☿ Gr. Elong. W.		16 6 54	5 6
5	Wed	Joshua's parting advice. Josh. 24: 14-25.	309	3 50	9 42	♒ 3	Sirius rises 10 52		16 6 55	5 5
6	Thur	Death of Joshua. Josh. 24: 26–33.	310	4 37	10 38	♒ 15	☌ ♄ ☾, Markab so. 8 13		16 6 56	5 4
7	Frid	Call for decision. 1 Kings 18: 17–24.	311	5 22	11 21	♒ 30	8th) ☌ ♃ ☾		16 6 57	5 3
8	Sat	Living for Christ. Phil. 1: 8–21.	312	6 8	Morn.	♓ 14	Aldebaran so. 1 35		16 6 58	5 2
45.		Joshua's Parting Advice. Joshua 24: 14-25.					24th Sunday after Trinity. Matt 9: 18–26; Col. 1: 9-14.		Day's length, 10 hours, 04 minutes	
9	**Sun**	The first claim. Matt. 6: 24–34.	313	6 54	12 4	♓ 27	♃ souths 3 10		16 6 59	5 1
10	Mon	The Time of the Judges. Judges 2: 7-19.	314	7 40	1 8	♈ 10	Altair sets 11 10		16 7 0	5 0
11	Tues	Sinning and repenting. Judges 3: 1–11.	315	8 27	2 17	♈ 22	Andro. so. 8 54	♌	15 7 1	4 49
12	Wed	Warning. Deut. 31: 14–21.	316	9 17	3 22	♈ 4	♂ souths 7 30		15 7 3	4 47
13	Thur	Surprising folly. Jer. 2: 1–13.	317	10 9	4 26	♈ 14	Fomalhaut so. 7 34		15 7 4	4 46
14	Frid	Depravity of heart. Isa. 1; 1-9.	318	11 5	5 31	♈ 29	Vega sets 12 0		15 7 5	4 45
15	Sat	Wilful disobedience. Psalm 81.	319	Morn.	☾ R.	♉ 9	15) ♂ souths 7 25		15 7 6	4 44
46.		The Time of the Judges. Judges 2: 7-19.					25th Sunday after Trinity. Matt. 24: 15–28; 1 Thess. 4: 13–18.		Day's length, 9 hours, 48 minutes	
16	**Sun**	The Merciful Deliverer. Ps. 106: 34-48.	320	12 4	5 39	♉ 24	☽ in Perigee	☊ 15	7 7	4 43
17	Mon	World's Temperance Lesson. Isa. 28: 1-13	321	1 5	6 23	♊ 5	Spica rises 4 22		15 7 8	4 42
18	Tues	The mocker. Prov. 20: 1-13.	322	2 7	7 18	♊ 14	Rigel rises 8 3		15 7 9	4 41
19	Wed	Good counsel. Prov. 23: 15–25.	323	3 8	8 11	♊ 28	☽ south 12 2		14 7 10	4 40
20	Thur	Woe to the drunkard. Isa. 5: 11–24.	324	4 6	9 14	♋ 10	Orion rises 7 40		14 7 11	4 39
21	Frid	Danger of Drink. Amos 6: 1–11.	325	5 2	10 27	♋ 22	♃ souths 4 56		14 7 11	4 39
22	Sat	God's punishment. Nahum 1: 1–10.	326	5 54	11 39	♌ 5	22) Sirius rises 9 54		14 7 12	4 38
47.		World's Temperance Lesson. Isa. 28: 1-13.					26th Sunday after Trinity. Matt. 25: 31–46; 2 Pet. 3: 3–14.		Day's length, 9 hours, 36 minutes	
23	**Sun**	Drunkards shut out. 1 Cor. 6: 1–11.	327	6 43	Morn.	♌ 16	☌ ♂ ☾, ☉ enters ♌	♍ 13	7 13	4 37
24	Mon	Call of Gideon. Judges 6: 7–24.	328	7 30	12 49	♌ 30	Aldebaran rises 5 22		13 7 14	4 36
25	Tues	Gideon assured. Judges 6: 33–40.	329	8 17	1 57	♍ 15	♂ souths 7 5		13 7 15	4 35
26	Wed	Gideon and the three hundred. Judges 7: 1-8.	330	9 3	3 1	♍ 30	Vega sets 11 12, ☽ in ♌		12 7 15	4 35
27	Thur	" " " " " Judg. 7: 9–18.	331	9 46	4 5	♎ 15	♂ souths 7 1		12 7 16	4 34
28	Frid	" " " " " Judg. 7: 19–25.	332	10 35	5 7	♎ 30	☌ ♀ ☉ superior		12 7 17	4 33
29	Sat	Power in weakness. Zech. 4: 1–10.	333	11 22	☽ S.	♐ 15	29) ☌ ☿ ☾, ☌ ♀ ☾		11 7 17	4 33
48.		Gideon and the Three Hundred. Judges 7: 1-25.					1st Sunday in Advent. Matt. 21: 1-9; Rom. 13: 11-14.		Day's length, 9 hours, 26 minutes	
30	**Sun**	Strength from God. Isa. 40: 21–31.	334	12 10	6 13	♐ 30	☌ ♅ ☾, ☿ in ♍	☋ 11	7 18	4 32

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 8th at 7 32 morn.	6 52 morn.	6 12 morn.
Full Moon	" " 15th at 12 08 even.	11 28 morn.	10 48 morn.
Last Quarter	" " 22d at 2 49 morn.	2 09 morn.	1 29 morn.
New Moon	" " 29th at 9 06 even.	8 26 even.	7 46 even.

Venus (♀) is in Superior conjunction with the Sun on the 28th and changes from morning star to evening star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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November 2. The best gift. 1 Cor. 12: 28–31; 13: 1–13.
" 9. God's covenant and ours. Ex. 24: 3–8; Jer. 31: 31–34 (Pledge meeting).
" 16. "For Me." Isa. 53: 6; Luke 22: 19, 20; Rom. 5: 6–8; 1 John 3: 16.
" 23. Thanksgiving and thanks-living. Ps. 116: 2–17; Jas. 1: 27.
" 30. Missions: "The world for Christ." Isa. 45: 12–23.

are expected to follow. A writer in the "Zionsbote" speaks of a journey to the new settlements, and especially of his visit with a family by the name of Ewert, near Omsk. He says: "They are happy amid their wild, new surroundings. They have a neat home close to a small grove only a short distance from the railroad. They milk six cows and find a good market for their products in the city, which is only 12 versts away (about 8 or 9 miles)." The railroad mentioned is the great trans-continental line which the Russian government is building to the shores of the Pacific.

How It Came to Be.

The rise and progress of the Mennonite school for higher education at the Weierhof, Germany, is thus touched upon by Rev. H. P. Krehbiel, in a paper read at Bluffton, O.: "To M. Lœwenberg, of Weierhof, South Germany, belongs the honor of setting in motion the forces which have resulted in a Mennonite institution of learning. In 1867 he began in a small way a school for Mennonite youths. His work found supporters. Funds were furnished for buildings, and many young people were benefitted by the instruction given by Lœwenberg. A reorganization became necessary in 1884, at which time Dr. E. Gœbel, a former student of the school, became director. The school then grew still more rapidly until now the plant comprises a number of large buildings, and the institution is attended by upwards of 150 students. The faculty now numbers 18 members. In grade this institution would compare with our academies or preparatory schools. However, the course is advanced almost each year, and it is quite probable that collegiate work will soon be done.

"At first the churches in North Germany were not favorably inclined toward this school, but in recent years a more friendly disposition has gained ground, so that the society of the United Mennonite churches of Germany now contributes about 600 marks annually toward its support."

The faculty numbers 18 teachers. During the year ending in 1901 there were 170 pupils.

A Monument for Mennonites.

A beautiful monument built of costly stone. There are not many such in the world. Mennonites have never been much in the habit of erecting monuments for themselves, or for one another, nor do they seek such honors at the hands of others. However, it will not be out of place to speak of one such monument, erected by Alexander II., Czar of Russia.

It stands in the city of Halbstadt, Russia, at the great military highway leading to Savastopol. Along this road as the line of communication between the Russian capital and Savastopol in the great Crimean conflict of 1854 and 1855. During all the time of the siege of Savastopol this line was kept open, and along this highway there was a constant stream of provision and baggage trains, reinforcing soldiers hurrying toward the beleaguered city, and ambulance trains with the wounded and disabled returning.

This gave opportunity all along the line for patriotic assistance to be rendered to the representatives of the government in its time of need. In this work the Mennonite colonists distinguished themselves before all others. With their horses they helped the heavy teams over difficult places, assisted in the transportation with their own teams even to the entrance of Savastopol, sheltered and cared for the wounded whose condition forbade a further removal, and brought all sorts of refreshments to the men as they passed through. Though they themselves would not, and were not required to take up arms, they gave such tangible evidence of their patriotism, that their praise was on every tongue. And it was in grateful recognition of this service that the Czar erected the monument referred to. The railroad has since turned the tide of travel away from this road, but it is still a great highway of industry through one of the most prosperous sections of the Czar's dominion.

Where in the fifties was heard the rattle of artillery, the clatter of the cavalry, and the steady tread of the infantry, there are seen to-day the peaceful lines of teams bringing to Halbstadt coal and raw material and taking back the product of its mills and factories.

12th Month. DECEMBER. 31 Days

Date.	Week Days.	International S. S. Lessons and Daily Readings of the International Bible Reading Association.	Day of yr.	Moon souths h. m.	Moon R. & S. h. m.	Moon's signs s. d.	Miscellany.	Sun fast m.	Sun rise h. m	Sun sets h. m
1	Mon	Sad bereavements. Ruth 1: 1–10.	335	12 58	6 53	♐ 15	♃ souths 4 23	10	7 19	4 41
2	Tues	Ruth and Naomi. Ruth 1: 14–22.	336	1 46	7 30	♐ 29	☽ in Apogee	10	7 19	4 41
3	Wed	Ruth and Boaz. Ruth 2: 1–12.	337	2 32	8 21	♑ 14	♂ ♄ ☾	10	7 20	4 40
4	Thur	Kindness of Boaz. Ruth 2: 13–23.	338	3 18	9 9	♑ 28	♂ souths 6 47	9	7 20	4 40
5	Frid	Jonathan and David. 1 Sam. 20: 11-17.	339	4 4	9 54	♒ 11	♂ ♃ ☾, ♀ in ♑	9	7 21	4 39
6	Sat	Brotherly love. 1 John 4: 7–21.	340	4 48	10 51	♒ 24	♄ souths 2 50	9	7 21	4 39
49		**Ruth and Naomi. Ruth 1: 14-22.** 2d Sunday in Advent. Luke 21: 25-36; Rom 15: 4-13.					**Day's length, 9 hours, 18 minutes**			
7	**Sun**	Inseparable love. Rom. 8: 31–39.	341	5 33	11 55	♓ 4	Vega sets 10 22	8	7 22	4 38
8	Mon	The boy Samuel. 1 Sam. 3: 1–10.	342	6 18	Morn.	♓ 15	☽ ♂ G.Hel.Lt.N. ♌	8	7 22	4 38
9	Tues	" " " 1 Sam. 3: 11–21.	343	7 5	12 14	♓ 28	Orion rises 6 16	7	7 23	4 37
10	Wed	Wicked priests. 1 Sam. 2: 12–19.	344	8 54	1 48	♓ 11	☿ in Aphelion	7	7 23	4 37
11	Thur	Judgment fulfilled. 1 Sam. 4: 10–18.	345	9 47	2 42	♓ 24	♂ ♀ ♅, ☽ in ♑	6	7 23	4 37
12	Frid	A father's counsel. Prov. 4: 13.	346	10 43	4 4	♈ 3	♂ ☿ ☉ – Superior	6	7 24	4 36
13	Sat.	Children's praise. Matt. 21: 1–16.	347	11 43	5 14	♈ 14	♂ ☿ ♅	5	7 24	4 36
50.		**The Boy Samuel. 1 Sam. 3: 1-21.** 3d Sunday in Advent. Matt. 11: 2-10; 1 Cor. 4: 1-5					**Day's length, 9 hours, 12 minutes**			
14	**Sun**	Christ and children. Matt. 18: 1–14.	348	Morn.	☾ R.	♈ 27	♂ ♅ ☉ – Sup. ♈	5	7 24	4 36
15	Mon	Samuel the Judge. 1 Sam. 7: 1–13.	349	12 12	6 6	♉ 10	☽ in Perigee	4	7 25	4 35
16	Tues	An upright judge. 1 Sam. 12: 1–7.	350	12 50	6 53	♉ 24	♄ souths 2 15	4	7 25	4 35
17	Wed	Promise to penitents. Lev. 26: 40-46.	351	1 31	7 43	♊ 4	♃ souths 3 31	3	7 25	4 35
18	Thur	A merciful God. Deut. 4: 29–40.	352	2 30	8 43	♊ 15	Sirius rises 7 52	3	7 25	4 35
19	Frid	Intercession of Daniel. Dan. 9: 3–19.	353	3 46	9 40	♊ 29	Regulus rises 9 26	2	7 25	4 35
20	Sat	Prayer for others. 1 Tim. 2: 1–8.	354	4 38	10 30	♋ 10	Altair souths 10 36 ♒	2	7 25	4 35
51.		**Samuel the Judge. 1 Sam. 7: 1-13.** 4th Sunday in Advent. John 1: 19 28; Phil. 4: 4-7.					**Day's length, 9 hours, 10 minutes**			
21	**Sun**	Answered prayer. Psalm 99.	355	5 27	11 32	♋ 27	21) ♂ ♂ ☾	1	7 25	4 35
22	Mon	Christmas Lesson. Luke 2: 8–20.	356	6 15	Morn.	♌ 11	☉ ent. ♑ Winter	0	7 26	4 34
23	Tues	Simeon's prophecy. Luke 2: 25–35.	357	7 1	12 28	♌ 25	Andromeda so. 8 2	☉	7 25	4 35
24	Wed	Return to Nazareth. Luke 2: 36–40.	358	7 47	1 37	♋ 9	♂ ♆ ☉, ☽ in ♌	S.	7 25	4 35
25	Thur	**Christmas Day.** Matt. 2: 1–12.	359	8 33	2 48	♋ 23	Aristas souths 7 42	0	7 25	4 35
26	Frid	Into Egypt. Matt. 2: 13–23.	360	9 20	3 39	♌ 8	♂ souths 5 58	1	7 25	4 35
27	Sat	Prophecy. Isa. 9: 1–7.	361	10 7	4 12	♌ 23	♂ ♅ ☾	2	7 25	4 35
52.		**REVIEW.** Sunday after Christmas. Luke 2: 33-40; Gal. 4: 1-7.					**Day's length, 9 hours, 10 minutes**			
28	**Sun**	The Divine Word. John 1: 1–14.	362	10 55	5 25	♍ 8	♂ ♅ ☾ ♋	2	7 25	4 35
29	Mon		363	11 42	☽ S.	♍ 23	29) ☽ in Apogee	3	7 24	4 36
30	Tues		364	12 30	5 58	♎ 8	♂ ♀ ☾; ♂ ☿ ☾	3	7 24	4 36
31	Wed		365	1 16	7 2	♎ 22	☿ Gr. Hel. Lat. S.	3	7 24	4 36

MOON'S PHASES.

	Eastern States.	Central States.	Western States.
First Quarter	on the 8th at 1 28 morn.	12 48 morn.	12 08 morn.
Full Moon	" " 14th at 10 49 even.	10 09 even.	9 29 even.
Last Quarter	" " 21st at 3 02 even.	2 22 even.	1 42 even.
New Moon	" " 29th at 4 27 even.	3 47 even.	3 07 even.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS.

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December 7. Do I discourage others? Mark 10: 46–52; Num. 13: 26–33.
" 14. Our fellowship. Ps. 133: 1–3; 1 Cor. 2: 12–27.
" 21. Christmas: Its message and motive. Luke 2: 1–20; John 3: 14–17.
" 28. Our heavenly home and the way. John 14: 1–6; Rev. 21: 1–4.

Mennonite Deaf and Dumb Institute, near Halbstadt, Russia.

Mennonite Charities in Russia.

The one special characteristic of the Mennonite Church, recognized at all times and by all classes, was that of charity. In these latter years there have sprung up in various localities charitable institutions and institutions of learning, receiving the liberal support of Mennonites of all branches, Preparatory Schools and Colleges, Orphanges, Old People's Homes, Hospitals, and Industrial Missions and the establishing of Mission Schools and other institutions among the heathen. But in Russia is found the only institute by Mennonites for the deaf and dumb. This institution is located at Tiege, near Halbstadt, in the province of Taurien.

In the year 1880, on the occasion of the twenty-fifth anniversary of the reign of Czar Alexander II., a proposition was made, and met with liberal support, to found an institution for the education of the deaf and dumb. Subscriptions to the amount of six thousand rubles were readily secured, and the government granted permission to build. Then the enterprise seemed to lose in interest until four years later, when the Bundes Conference endorsed the movement and gave its hearty support.

The work then had its practical beginning when on January 28, 1885, a house was rented and the school opened with eleven students, six boys and five girls. The enterprise proved so successful that in fourteen years more than 100,000 rubles were contributed for current expenses. Meanwhile sufficient was given that in 1890 the commodious building, shown elsewhere, could be erected. We have not been able to learn the cost of the fine building. In 1900 twenty-seven pupils were in attendance, fifteen boys and twelve girls. Of this number fifteen are Mennonites, eight Lutherans, one Catholic and three Javs. Literary and religious instruction is given. But no less attention is given to industrial training, for the boys are taught some trade, mostly in woodwork while the girls are taught housework and fancy work.

Thc charge for tuition, board, etc., is 138 roubles per year. Children of poor parents are admitted for less or are admitted free.

Elder Dietrich Gaeddert.

Among those whose faces will be missed in future conference meetings is the late Rev. Dietrich Gaeddert, of Buhler, Kansas. For many years he seldom failed to represent his congregation, "Hoffnungsau," at these meetings, and take part in the deliberations that shaped the united activities of our church in this country. As one of the leaders of the great host of immigrants from Russia in 1874 he landed on the shores of America on September 2 and located, with a number of other families, in Reno county, Kansas. Here they founded the congregation, of which he became the elder. Here he lived and labored till the close of life came, but a few hours before the midnight that marked the close of the nineteenth century.

In his early years Bro. Gaeddert made good use of the educational advantages offered in their Russian home. He fitted himself for the work of teaching, and served in this capacity eleven years in several villages of the settlement. It was therefore natural that he should take an interest in matters of education among their people after they came to their new home in America. He warmly supported the movement for higher education, and was for a number of years member of the board of directors of the school at Halstead, Kansas.

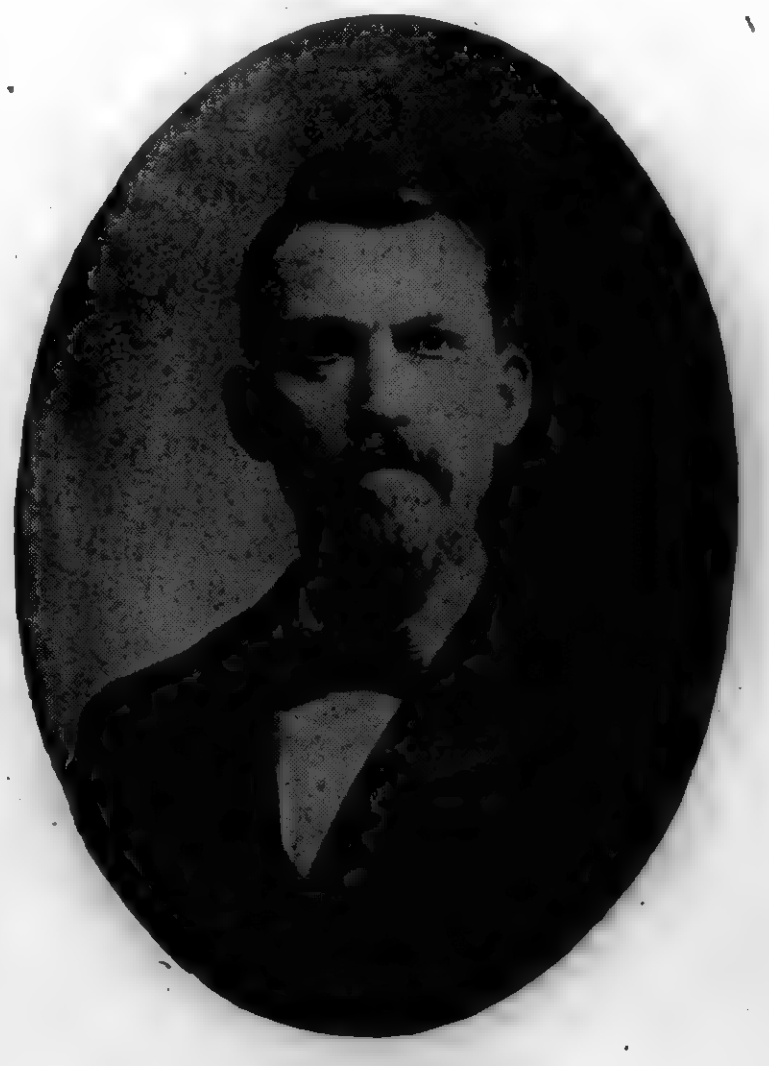
He died at the age of nearly 64 years. At his burial many of his fellow-ministers of the Western District Conference united in paying tribute to his memory as a faithful servant of God.

• • •

A true humility is not inconsistent with a genuine self-respect. There are people so humble that they say, "Excuse me" to their own shadows, thinking themselves more lowly than they ought to think. Paul of Tarsus was humble enough, and yet he confessed of himself that he was somebody, and was jealous for the dignity of his apostolic powers. Genuine self-respect, however, is not so much a respect of one's self as a reverence for God in one's self. That was the kind of self-esteem Paul had, who stated the grounds of a true self-estimation in the frank confession: "By the grace of God I am what I am."

The Work of Publication.

On these pages the reader may take a look at the faces of the men into whose hands the General Conference has given the direction of its work in the line of publication and distribution of desirable literature. The list of Conference committees on page 22 includes this Board of Publication, and there may be seen each member's address and the way the Board has organized for work. It will be noticed also that there is an equal number of ministers and of laymen directing this part of the Conference work, in which business ability is an essential qualification. The results achieved during the years in



J. F. LEHMAN.

REV. N. B. GRUBB.

which they have had charge of the work are such as to reflect credit upon their management. Under God's blessing credit balances have taken the place of indebtedness, and thus the possibility opened for expansion of the work along such lines as the times and circumstances demand, and where the power of the printed page can be employed in the aggressive work for Christ and the Church.

Encouraged by the report at the Conference in 1899, the recommendation was adopted to publish English Sunday-school lesson helps, and, if possible, an English church paper. The former of these is already an accomplished fact, the Lesson Quarterly, edited by Rev. N. C. Hirschy, appearing regularly since October, 1900. As to the latter, a basis for the transfer of *The Mennonite* from the Eastern Conference to the General Conference Publication Board has been

JOHN H. VON STEEN.

H. P. GOERZ.

agreed upon, with the expectation, at the time of this writing, that the plan will be carried into effect with the beginning of 1902, the paper thereafter to be issued weekly.

The German periodicals, *Bundesbote* and *Kinderbote*, edited by Rev. I. A. Sommer,

REV. H. J. KREHBIEL.

have during the last few years gained considerably in circulation, owing largely to active work done by field agents and colporters. The German lesson quarterly, edited by Rev. S. F. Sprunger, is also well received and has a large circulation.

In the line of publishing tracts little has been done thus far. This is a field in which there are great possibilities for doing good in bringing saving truths to many who are practically out of reach by other means. Something in this line was done, with a view, primarily however, to the members of our congregations, when, at the request of the General Conference several papers read at its last meeting at Bally, Pa., were print-

REV. WILLIAM J. EWERT.

ed in pamphlet form and distributed free of charge.

The large engraving gives an interior view of the Conference book store at Berne, Ind. This part of the work is in direct charge of the Business Manager, and is a source of revenue by which the good work in general is helped along. The total assets of the Book Concern, as reported at the last General Conference, was estimated at $8745.39, of which the stock in the book store constituted the principal part. The amount of the sales during one year was given as over

Book Rooms, Mennonite Book Concern, Berne, Indiana.

$5300. This was divided about half and half between the local trade in books, stationery, etc., and the sale of books on mail orders. No doubt the report for 1901 would make a considerably larger showing. It may bé well to say in conclusion, that as this business is done in the name of and for the Conference, the profits do not accrue to the benefit of any private individual, but will all go to enable Conference to improve the quality of its publications and to widen out its work in the circulation of good literature to the salvation and uplifting of souls.

PUBLICATIONS LEADING UP TO OUR PRESENT CONFERENCE PAPERS.

"Religioser Botschafter," published by Rev. J. H. Oberholtzer at Milford Square, Pa., from 1852 to 1856.

"Das Christliche Volksblatt," published by the Mennonite Printing Union at Milford Square from 1856 to 1867.

"Mennonitische Friedensbote," published same as above, from 1867 to 1881.

"Zur Heimath," published at Halstead, Kansas, by the Western Publication Company, David Goerz, editor, from 1875 to 1881.

"Der Bundesbote," published by the General Conference at Berne, Indiana, from 1881 to the present time.

"The Mennonite," published at Quakertown, Pa., by the Eastern District Conference from October, 1885, to December, 1901. Made the English organ of the General Conference in 1896 and now to be published by this body at Berne, Indiana.

"Der Kinderbote," published at Berne, Indiana, since 1885.

Faithful unto Death.

On the 9th day of the year 1901 there passed from labor to reward one of the pioneers among the Mennonite settlers of Kansas. Rev. Peter Claassen came into this country from West Prussia near Marienburg in the year 1878, accompanied by a number of members of his congregation, and they together formed the nucleus of the now flourishing congregation at Newton, Kansas. Having been born in 1828, he passed the Psalmist's first limit of three score years and ten by over two years. His eventful life, beset from childhood with many difficulties and deprivations, was to him a school in which he both learned for himself and impressed upon others lessons of humble submission and triumphant faith.

REV. AND MRS. PETER CLAASSEN.

His work in the ministry, while not noted for brilliancy, was always characterized by faithfulness as a shepherd and earnestness in preaching the whole counsel of God to the end of leading men to repentance and faith in the Lord Jesus Christ. He preached his last sermon only ten days before his death, on December 30, 1900, having labored faithfully in this form of service for the Master for over forty-one years.

In his home and private intercourse he was of a most cheerful and loving disposition. His married life with his now bereaved widow covered a period of nearly forty-nine years. The loving Christian spirit that pervaded their home and the kind, open-hearted hospitality that always characterized it made it a bright spot long to be held in grateful remembrance by many who were privileged to come within the pale of its influence.

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Her Check Book.

There is a well-known story about the woman whose husband opened a bank account for her, and gave her a check book. She immediately began to draw checks. In about a week the bank sent her a notification that she had overdrawn her account, upon which she went down and showed them her check book, saying that she could not have overdrawn, for she had not filled half the checks!

We all laugh at her. But how many of us who laugh are doing exactly the same thing! A young woman was heard the other day to complain that her life was full of disappointments. "Nobody cares for me," she said; "there is no pleasure in life, but only dullness and monotony. I haven't any money, I haven't any talents, and I might as well be dead!" Yet every one who knew her, knew that she had had good opportunities. She had started with an account in the bank of life, but she had never added to it, and so her checks were overdrawn.

Our New Mission Field.

Without being forgetful of our missionary interests and our missionaries among the Indians, the eyes of our churches are turned towards dark and benighted India hopefully and, we trust, prayerfully. The brethren Penner and Kroeker, with their wives, have now spent nearly a year at Dhamtari. Here they acquired the language and made a number of trying journeys for the purpose of viewing the country and finding the proper place for the location of a mission station. A decision was lately reached that they would establish the station in the Central Province among a people called Chamars. This people numbers 200,000 souls. Among them the name of Jesus is unknown and in many towns and villages had never been heard until our brethren began to tell them as they passed through. Think of the need and of the work! Two hundred thousand souls and only four missionaries!

To each of our two missionary families has been born in the spring a daughter. Our readers will be pleased, we are sure, to look into the face of one of these children. We regret exceedingly that we cannot give the pictures of both.

JOHN F. AND SUSIE KROEKER,
and Baby Susie, 2 months old.

A few further views giving glimpses into the life and work in this field will be of

interest. Here we see Bro. Kroeker with two blind boys. The larger one is from the hospital in Dhamtari, the American Mennonite mission where the brethren Ressler and Burkhart are in charge, and the smaller boy is in the boarding house or orphanage. He became sick and was brought to the hospital for treatment. In the hospital the larger boy guides the smaller. But the smaller boy becomes a spiritual guide to the larger, for he knows the Lord's Prayer, the Ten Commandments and the Apostles' Creed, and is teaching these to the larger boy. This is a case of the blind leading the blind, but the missionary hopes that both will rise into the higher spiritual life and not fall. The little fellow is quite sick, and the prospects are he will not have much longer to live.

The picture on the following page is a scene at Dhamtari. Here our missionaries spent the greater part of the first year in India making final preparation for their work. Here, too, the two missionary babes were born. In the foreground is a clay mill, preparing the ground for building purposes.

A graphic picture of a day's experience while missionaries Penner and Kroeker were staying at Dhamtari is given in a letter from one of them, dated April 14, 1901. He says:

We rise at five in the morning, and after a brief time for private devotions we have breakfast. After this a stroll for needed physical exercise, and then begins the work of the day by going into the hospital, there to learn both in the treatment of the sick and in the practical use of the language. The patients are almost all results of the famine. They have wounds at their legs and feet, sometimes as big as the palm of one's hand. Just recently a woman came here in an exceptionally bad condition. Her wounds, three in number, stank fearfully, so that one was obliged to hold his nose. When we examined the wounds more closely we saw that they were full of worms, even worse than one would expect to find at one of our animals. When a new patient comes a conversation something like the following generally ensues. "Maharadsch (king), I have no parents, nor relatives; have nothing to eat; you are my father and my mother; see what a wound I have; help me." Hardly have the wounds been bandaged when he continues to ask: "Maharadsch, I am hungry; three days I have had nothing to eat. You have tied up my wounds so nicely, but give me something to eat, too." When he has received food he asks for clothing, and then permission to stay here, and oil to anoint his body, etc. The missionary's help is looked for in everything, and he has this misery constantly before him, and then often has the disheartening experience to see in many only a desire to be fed coupled with ingratitude.

Another disease that is very prevalent is syphilis, the result of licentiousness. Every day persons come here for treatment who are ruined for life. Much grace is needed to maintain towards such the quiet attitude of love, and not deal with this sin in severity. May God give us His spirit with strength according to our need.

From the hospital we return home and study Hindi till 10 o'clock. Occasionally I go out to be present at the examination of the children who apply for admission into the orphanage. One can learn everywhere. Here, too, the missionary is often deceived and must therefore be on his guard. The first question is: "Have you parents?" Answer: "No, they have died." "When did they die?" "Last year." "Where have you been till now?" "I have been begging." "Where is your father?" "He has run away." and so the deception is out. As little children already they are taught to lie.

But then there are some of whom one must wonder that they can come at all. Parents, too, come with three and four children and beg that they be received. They earn together about four cents a day, and on this it is impossible for a family to live. What shall the missionary do? Turn them away and let them perish in their misery? On the contrary, if they could be taken under Christian influence, many a seed might be planted and bear fruit. Even though the child be taken away at the end of a year, it may have still learned something.

At 10 o'clock there is family worship, and then comes dinner. After a short rest the study of Hindi is continued. At 2 o'clock the teacher comes and remains till 3.30. We read and translate Hindi and look up new words for our vocabulary. After 5 o'clock a walk for exercise or perhaps a visit to the asylum for lepers, about a half hour's walk away in the woods.

The houses of this settlement are built of clay, and here live the most miserable of all the miserable. Some have no fingers any more, others no toes, others still have the disease in their faces or on their bodies, falling away in rottenness until life is extinct. Their sufferings might be somewhat alleviated, but the necessary medicine is very expensive, and there is no money in hand to procure it.

From here we return to attend evening worship, which is very well attended considering the short time the mission has been here.

The above word picture of the work in the midst of which missionaries Penner and Kroeker lived and worked during the year preparatory to taking up the work in their own field, may give a pretty good idea of what the work, or at least the opportunities and needs for work in the new field will be. The call is here. Pray much and give liberally for this work of love. Arouse, arise, act! The day is short; the night cometh, when no man can work.

The General Conference in Contemporaneous History.

A popular account of the origin, teaching and strength of the various religious denominations of this country was published in 1893 in twelve volumes. Eminent church historians and religious writers like Philip Schaff and Dr. J. M. Buckley, were among the collaborators. Some denominations, like the Methodist Episcopal, Congregational and Lutheran, are treated in separate volumes. The Mennonites are divided into twelve classes, one of them being the General Conference Mennonites. After dwelling on the rise of the Conference, it gives the following sketch of them.

"This body is less strict than most other branches of Mennonites, and is in favor of an educated and paid ministry. The General Conference was organized in 1860 at West Point, Iowa. At its third meeting, in 1863, a plan for an educational institution was adopted and a theological school begun at Wadsworth, Ohio. It flourished for a number of years and was then discontinued. The General Conference has a mission among the Cheyennes and Arapahoe Indians, in Indian Territory. It also conducts a number of Home Missions. There are three district Conferences, the Central, Eastern and Western. The General Conference meets once every three years. There are 5670 communicants scattered over ten States. The average seating capacity of the edifices is 323, and the average value $2776. One hall, with a seating capacity of fifty is reported."

It will be noted that though the above account was fairly correct when published, the eight years that have elapsed have necessarily borne us onward in expansive progress. Two more district Conference have been added—the Northern and the Pacific. The Moqui mission station in Arizona and the India mission have since been created. At least five more States contain General Conference congregations, and a membership of between 1000 and 2000 has been added. Not a word is said of Bethel College, nor could anything have been known of the Central Mennonite College. The careful historian of the future will be able to characterize the last decade of Mennonite growth as the blossom of all the decades that preceded.

If You Please.

The Year Book again brings the list of Mennonite ministers. The list is as nearly correct as we were able to get it. It is our desire that from year to year it may be as correct as possible. This can only be done with the co-operation of those who know. Will our readers kindly examine the list and record all errors in names or addresses, or omissions? As new ministers are appointed send in their names and addresses. Forward at once to N. B. Grubb, 2110 N. Marshall street, Philadelphia, Pa. Please help along.

A CORRECTION.—On page ten in the second last line of the right-hand column instead of reading "as I saw them in Scotland last year" please read "as I saw them in Holland last year."

Bethany Mennonite Church, Quakertown.

On the evening of December 27, 1898, a meeting of members of the Mennonite churches of the Eastern District, residing in or near Quakertown, was held in St. Paul's church for the purpose of taking preliminary steps toward the organization of a congregation at that place. The desire and need of such an organization had previously been voiced in a petition to the pastor of the Swamp charge. An organization was effected at a subsequent meeting, held January 2, 1899, and from this dates the existence of Bethany Mennonite church of Quakertown.

Services had been previously regularly held for the convenience of the Quakertown members of the surrounding churches in St. Paul's church, then belonging to the Evangelical denomination. Upon organization, it was at once felt that the congregation should have their own place of worship, and in the same year the church property came into possession of the congregation. The total cost to the congregation, including an addition and extensive remodeling, is about $2300. Re-opening and dedicatory services were held September 30, 1900. The above cut gives a good idea of the present outside appearance of the church.

Antedating the church organization are the Sunday-school and the Young People's Society, now auxiliaries of the church. The Sunday-school was organized in 1895, with a membership of 68. U. S. Stauffer, the first superintendent, still serves in that capacity. The school is, at the present time, in a flourishing condition, reporting a membership of 164. The Young People's Society was organized in 1897. It may be regarded as the forerunner of the organized congregation. At the present time, besides holding meetings preceding the regular evening services, it is supplying one Sunday evening in a month with a service of its own. The Society is flourishing, with a membership of 36.

The congregation has been acceptably served since its beginning by Rev. A. B. Shelly, pastor of the Swamp charge. He was, during the first year, assisted by Revs. Jacob S. Moyer and Samuel M. Musselman, and during the present year is assisted by Evangelist Harvey S. Gottshall. The membership of the church is 39.

Those serving at present in the church organization are Daniel W. Landis and Uriah S. Stauffer, deacons, and William S. Taylor, Henry C. Beidler and Seward M. Rosenberger, trustees.

It is better to incur the disfavor, scorn, and slander of man, and remain in the truth, than to be the favorite of man and sin against God.

Verily they are not the true church of Christ who merely boast of His name; but those who are converted, who are born from above of the Spirit of God.—*Menno Simon.*

Vanity in Dress.

DR. JUDSON'S EXPERIENCE AS MISSIONARY IN BURMAH.

In a letter written "to the female members of the Christian churches of America," Dr. Judson thus related his experience by way of enforcing his appeal to them to avoid the use of vain ornaments, for the sake of Christ:

"In raising up a Church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display—I beg you will bear with me—which has, in every age and in all countries, been the ruling passion of the fair sex, as the love of riches, power and fame has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also, that I should be unsupported by some of my coadjutors. I confined my efforts, therefore, to private exhortations, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in a corner of their handkerchief, and on returning, as soon as they were out of sight of the mission house, stopped in the middle of the street to array themselves anew.

"In the meantime, I was called to visit the Karens, a wild people, several days' journey to the north of Maulmain. Little did I there expect to encounter the same enemy, in those 'wilds, horrid and dark with o'ershadowing trees.' But he was there before me, and had reigned with peculiar sway, from time immemorial. On one Karen lady, I counted between twelve and fifteen necklaces, of all colors, sizes and materials. Three was the average. Brass belts above the ankles; neat braids of hair tied below the knees; rings of all sorts on the fingers; bracelets on the wrists and arms; long instruments of some metal perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders; fancifully constructed bags enclosing the hair and suspended from the back of the head—not to speak of the ornamental parts of their clothing—constituted the fashions and the tone of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

"For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Timothy 2: 9, and read these words of the inspired apostle: 'I will, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; *not with broidered hair, or gold, or pearls, or costly array.*' I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I received from him. Again: I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmain and the other stations; I considered the state of the public mind at home. But '*What is that to thee? Follow thou Me,*' was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

"Soon after coming to this resolution, a

Karen woman offered herself for baptism. After the usual examination, I inquired whether she would give up her ornaments for Christ? It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read to her the apostle's prohibition. She looked again and again at her handsome necklace—she wore but one—and then, with an air of modest decision, that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, *I love Christ more than this.* The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

"At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not; and one day, when we were discussing the subject of ornaments, one of the Christians came forward, and declared that at Maulmain he had actually seen one of the great female teachers wearing a string of gold beads around her neck. Lay down this paper, my dear sisters, and sympathize a moment with your fallen missionary. Was it not a hard case? However, though cast down, I was not destroyed. I endeavored to maintain the warfare as well as I could, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

"On arriving at Maulmain, and partially recovering from a fever I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the golden necklace. To her I related my adventures, and described my grief. With what ease, and truth too, could that sister reply, notwithstanding the necklace, 'I dress more plainly than most ministers' wives and professors of religion in my native land! This necklace is the only ornament I wear. It was given to me, when quite a child, by a dear mother whom I expect never to see again (another hard case), and she begged me never to part with it as long as I lived, but to wear it as a memorial of her.' O, ye Christian mothers, what a lesson you have before you! Can you, dare you, give instructions to your daughters, directly contrary to apostolic commands? But to the honor of my sister be it recorded, that, as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof that she loved Christ more than father or mother. Her example, united with the effort of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

"But notwithstanding these favorable signs nothing, really nothing, is yet done. And why? The mission and all others must really be sustained by continual supplies of missionaries, both male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death, and to occupy numberless stations still unsupplied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them with the most prying curiosity, regarding them as the freshest representatives of the Christian religion, from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendant from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich varieties of ornamental head-dress, "the mantles, and the wimples, and the crisping-pins,"—(see Isa. 3: 18-23) —they will cast a reproachful, triumphant glance at their old teachers, and spring, with fresh avidity, to repurchase and resume their long-neglected elegancies: the cheering news will fly up the Dangyne, the Laingbwai and the Salwen; the Karenesses will reload their necks, and ears, and arms, and ankles; and when, after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the centre of the assembly more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds, of this

far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters who come hither will be divested, of course; the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pure also."

An Ancient Lesson on the Principle of Peace and Non-Resistance.

Such a quiet spirit (as was Isaac's), strong in non-resistance, and ready to yield rather than quarrel, was strangely out of place in these wild days and lands. He obeyed the Sermon on the Mount millenniums before it was spoken. Whether from temperament or from faith, he is the first instance of the Christian type of excellence in the Old Testament. For there ought to be no question that the spirit of meekness, which will not meet violence by violence, is the Christian spirit. Christian morals alters the perspective of moral excellences, and exalts meekness above the "heroic virtues" admired by the world. The violets and lilies in Christ's garden outshine voluptuous roses and flaunting sunflowers. In this day, when America and England have been plunged into war, and are tempted to canonize the soldier, we need more than ever to insist that the highest type is "the Lamb of God," who was "as a sheep before her shearers." To fight for my rights is not the Christian ideal, nor is it the best way to secure them. Isaac will generally weary out the Philistines, and get his well at last, and will have escaped much friction and many evil passions.

"'Tis safer being meek than fierce."

Isaac won the friendship of his opponents by his patience. Their consciences and hearts were touched, and they "saw plainly that the Lord was with him," and sued him for alliance. It is better to turn enemies into friends than to beat them, and have them as enemies still. "I'll knock you down unless you love me" does not sound a very hopeful way of cementing peaceful relations. But "when a man's ways please the Lord, he maketh even his enemies to be at peace with him." But Isaac won more than the Philistines' favor by his meek peacefulness, for "the Lord appeared unto him," and assured him that, undefended and unresisting as he was, he had a strong defense, and need not be afraid: "Fear not, for I am with thee." The ornament of a meek and quiet spirit is, in the sight of God, of great price, and that not only for "a woman;" and it brings visions of God, and assurances of tranquil safety to him who cherishes it. The Spirit of God comes down in the likeness of a dove, and that bird of peace sits "brooding 'only' on the charmed wave" of a heart stilled from strife and wrath, like a quiet summer's sea.

Alexander McLaren, in S. S. Times.

A Light in the Darkness.

In an account of his travels in Africa, Robert Moffat, the famous missionary, tells the following story:

"In one of my early journeys, I came with my companions to a heathen village on the banks of the Orange River. We had traveled far, and were hungry, thirsty and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for a little milk, and was refused. We had the prospect of another hungry night, at a distance from water, though within sight of the river.

"When the twilight drew on, a woman approached from the height on which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and and returned to the village. A second time she approached, with a cooking vessel on her head, and a leg of mutton in one hand, and water in the other. She sat down without saying a word, prepared the fire and put on the meat.

"We asked her again and again who she

was. She remained silent, till affectionately entreated to give us a reason for such unlooked-for kindness to strangers. Then the tears stole down her sable cheeks, and she replied, 'I love Him whose servants you are; and surely it is my duty to give you a cup of cold water in His name. My heart is full; therefore I cannot speak the joy I feel to see you in this out-of-the-world place.'

"On learning her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in her soul, in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm, when in his school some years before. 'This,' she said, 'is the fountain whence I drink; this is the oil which makes my lamp to burn.'

"I looked on the precious relic, printed by the British and Foreign Bible Society; and the reader may conceive my joy while we mingled our prayers together at the throne of our heavenly Father."

Why He Was Born Afflicted.

Why God allows so much suffering is one of the mysteries of this life that will never be fully explained till we reach heaven. Then all the strange things will be made clear to us. The lad who made the wise answer given below had come as near solving the question as he could—he left it with God, as we must.

Once a minister paid a visit to a deaf and dumb asylum in London for the purpose of examining the children in the knowledge they possessed of the divine truth. A little boy on this occasion was asked in writing, "Who made the world?" The boy took up the chalk and wrote underneath the question: "In the beginning God created the heaven and the earth."

Then the minister inquired in a similar manner, "Why did Jesus come into the world?" A smile of delight and gratitude rested on the countenance of the little fellow as he wrote: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

A third question was then proposed, eminently adapted to call his most powerful feelings into exercise—"Why were you born deaf and dumb, while I can hear and speak?" "Never," said an eyewitness, "shall I forget the look of holy resignation and chastened sorrow which sat on his countenance as he took the chalk and wrote: 'Even so, Father, for so it seemeth good in thy sight.'"—*Exchange.*

Education and Idolatry.

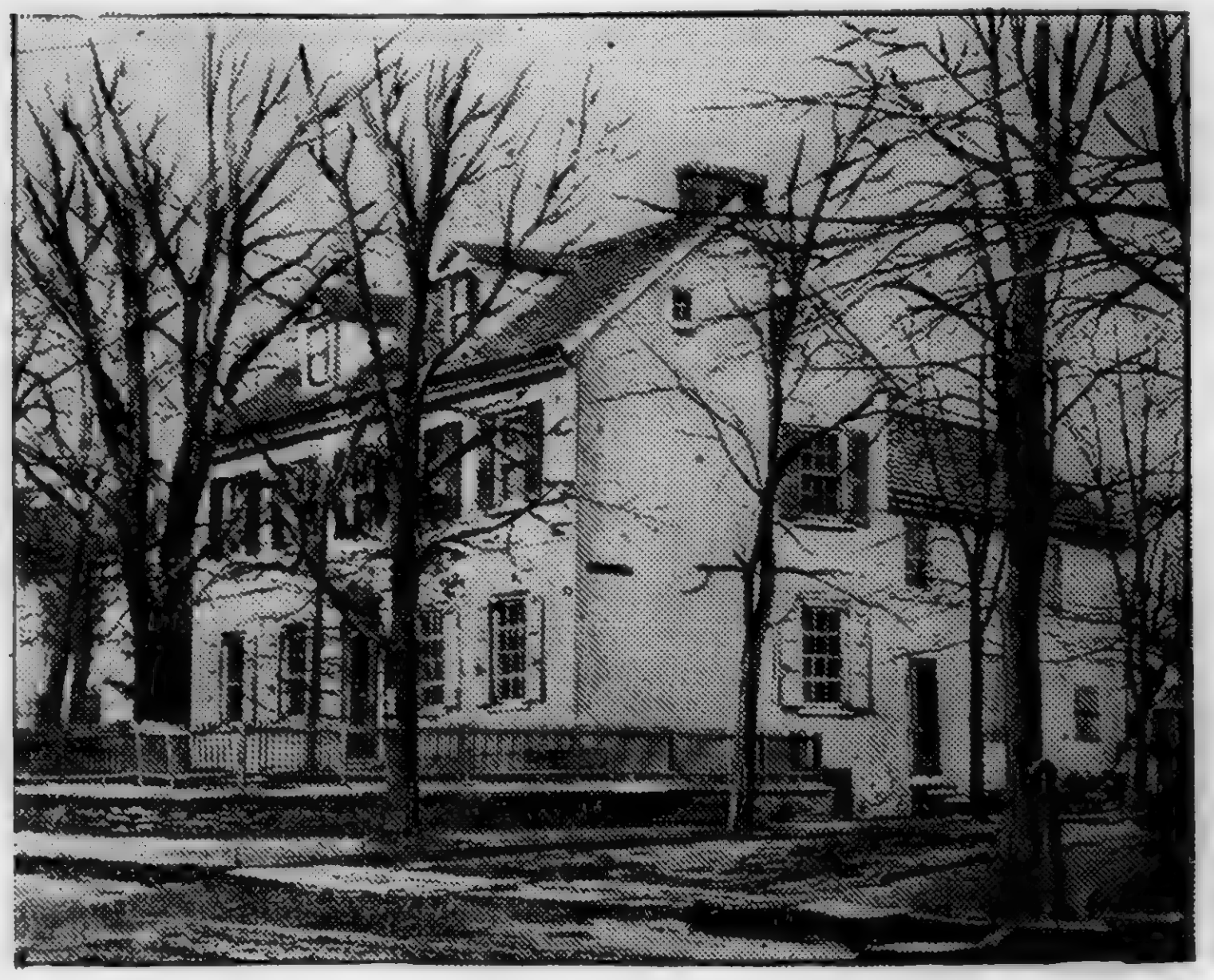
Says the *Indian Witness*, of Calcutta: Education, in itself, it is very manifest, is utterly destitute of the power to emancipate these people from the terrible bondage and curse of idolatry. In the homes of fellows of universities and of professors of colleges, hideous idolatrous customs and degrading worship still hold sway, without any serious attempt to dislodge them. Men who have mastered the Hegelian philosophy and are capable of intelligently discussing the profundities of idealism, in many cases take their individual part in the follies of domestic idolatry without a spark of shame. One cannot but cry out, "How long, Lord, how long?" And yet people are wondering why plague is rampant and famine carries off its millions! One of our contributors seems to think the ungodly lives of Europeans in India have much to answer for, and undoubtedly this is so. But when men of light and leading in the Native community deliberately choose the ways of darkness, and wilfully lend their influence to the promotion of the most immoral forms of idolatry and the perpetuation of the cruel treatment of widows, not to speak of other evils by which the Creator is dishonored, it would be a wonder if the God of truth and justice did not speak in thunder tones to the community.

No man or woman in however humble station in life can be really strong, pure, and good without the world being made better for it.

Francis Daniel Pastorius.

FROM A SKETCH WRITTEN BY BEATRICE CLAYTON FOR THE PHILADELPHIA "PUBLIC LEDGER."

Of the man under whose leadership a small colony of Germans laid out the township which they named after their own loved land, not so much seems to be known as ought to be, owing, doubtless, to the fact that in those earliest Colonial days printing presses were not in operation to make easy the preservation of records. The scattered facts relating to Pastorius's life have been gathered together, and very fully presented, by Judge Pennypacker, in his recent work on the "Settlement of Germantown," but even this gives us but a faint picture of Pastorius, the man, in the close relations of domestic life which most surely reflect character.



OLD PASTORIUS HOUSE, GERMANTOWN.
By permission of the Philadelphia "Public Ledger."

Francis Daniel Pastorius, son of Melchior and Magdalena Pastorius, was born at Sommerhausen, September 26, 1651.

At the age of 11, we read, he was sent to a gymnasium at Windheim, the teacher of which, Tobias Schurnberg, knew no German, so that his pupils were obliged to converse with him in Latin. This indicates that his education in tongues, in the knowledge of which he afterwards excelled, was begun early. On July 31, 1668, he entered a school at Altdorf, and on August 11, 1670, he went to the University of Strasburg, where he commenced the study of law and French. In the course of succeeding years he continued a wide range of studies at a number of different schools, graduating in law from Altdorf on Nov. 23, 1675.

Four years later Pastorius opened a private law school at Frankfort-on-Mayn, and also found opportunity to practice law somewhat. Shortly afterward he began a tour through Holland, England, France and Switzerland, returning to Frankfort in November, 1682. Here, mingling with his friends and recounting the story of his travels, he heard much talk of Pennsylvania, and, finding that already some good and religious people* had resolved on emigration, he strongly desired to go with them, asserting that he had seen enough of the frivolities of Europe. His plans were soon made and his affairs quickly settled. Having secured his father's consent, he present-

*These were the Mennonite families who were then preparing to leave their home to follow the invitation of William Penn to his domain in the New World, and became the first settlers of Germantown.—ED.

ed the books composing his library to his brothers John and Samuel, and left Frankfort on April 2, 1683, possessed of 200 rix dollars, or reichs thalers.

First visiting friends in Kriegsheim and other towns, Pastorius departed from Rotterdam for London on May 4, sailed from Gravesend on June 6 on board the ship America, Captain Joseph Wasey, reached Deal on the 7th, and finally quitted the shores of England on the 10th, arriving in the New World on the 16th of August. During the voyage a close friendship was knitted between himself and another passenger, Thomas Lloyd, aftewards Deputy Governor of Pennsylvania.

On entering Philadelphia Pastorius immediately visited Penn, by whom he was most cordially received, and for whom he at once conceived affection. Many Philadelphians were then living in caves, thirty feet long by fifteen wide, and such was the first home of Pastorius. Very soon, however, he built himself a little house, using oiled paper in lieu of window glass. The condition of the Quaker City at that time, says Judge Pennypacker, can be imagined from the fact that on one occasion, in going from the river bank to the baker's shop of Cornelius Bom, only a few streets distant, Pastorius lost his way.

Pastorius purchased of William Penn 5700 acres of land,* 200 of which he retained himself, 150 going to one Jurian† Hartsfelder and 5350 to Pastorius as agent for the Frankfort Land Company.‡ The following is his interesting record:

"This town I founded on the 24th of October (1683), and called it Germantown. It lies only two hours from here (Philadelphia), on pleasant, fruitful soil, near pleasant springs. This I had to do, because William Penn would give to no one his portion separately, but all must dwell together in townships or towns, and this not without reason, most important of which is that in this way the children are kept at school, and are much more conveniently trained well."

Subsequently, he wrote that people made puns upon the name of Germantown, calling it Armentown, because it lacked supplies so greatly, adding:

"It could not be described, nor would it be believed by coming generations, in what want and need, and with what Christian contentment and persistent industry, this German township started."

Thirty-three persons* composed what was termed the Crefeld colony, under the leadership of Pastorius. As soon as lots were apportioned he opened what is called the "Germantown Grund or Lager-Buch," containing the record of all conveyances of land, and wrote above it a prefatory invocation, which Whittier translated from the Latin thus:

"Hail to Posterity!
Hail, future men of Germanopolis!
Let the young generations yet to be
Look kindly upon this.
Think how your fathers left their native land,
Dear German land, O! sacred hearths and homes!
And where the wild beast roams
In patience planned
New forest homes, beyond the mighty sea,
There, undisturbed and free,
To live as brothers of one family.
What pains and cares befell!
What trials and what fears!
Remember, and wherein we have done well
Follow our footsteps, men of coming years;
Wherein we have failed to do
Aright, or wisely live,
Be warned by us, the better way pursue,
And knowing we were human, even as you,
Pity us and forgive.
Farewell, Posterity!
Farewell, dear Germany!
Forevermore, farewell!"

A 14 year old boy, Israel Pemberton by name, has left us this glimpse of Pastorius the man, under date of June 13, 1698: "The first time I saw him, I told my father he would prove an angry master. He asked me why so; I told him I thought so by his nose, for which he called me prating boy."

Pastorius described himself as "of a mel-

*According to Pastorius' own record in the Grund- und Lagerbuch this land was deeded to Pastorius and his associates as a part of the 43,000 acres purchased of William Penn by certain persons in Germany and Holland before they had come over.—Ed.

†Cassel gives this name George Hartsfelder.

‡According to Cassel's account half of this (2675 acres) was divided among the families of the Crefeld colony.

*Thirteen Mennonite families who came over in the Concord and landed in Philadelphia on October 6, less than two months after Pastorius.

ancholy, choleric temperament." His education fitted him to be a leader among men of his time; he was thoroughly familiar with, and could write fluently, the Greek, Latin, German, French, Dutch, English, Italian and Spanish languages. He was the author of seven published books, and at his death left forty-three in manuscript. A list of their titles is contained in the "Beehive," a large folio written and compiled by Pastorius himself for the benefit of his children, and which is a veritable cyclopedia of knowledge, mainly covering history, biography, religion, ethics and language. It also contains a collection of inscriptions, epitaphs, proverbs, poetry and enigmas, selected and original. The author remarks that his hive enclosed in 1676 about 2000 little honeycombs.

A characteristic letter reads thus:

"Dear Children, John, Samuel, and Henry Pastorius: Though you are of High German parents, yet remember that your father was Naturalized and ye born in an English Colony, Consequently each of you an Englishman by birth. Therefore, it would be a shame for you, if you should be ignorant of the English Tongue, the Tongue of your Countrymen; but that you may learn the better, I have left a book for you both, and commend same to your reiterated perusal. If you should not get much of the Latin, nevertheless read ye the English part oftentimes over and over. * * * For the Drippings of the house-eaves in time make a hole in a hard stone."

Slavery, we learn, called forth a protest in earnest rhyme from Pastorius, and later, at a meeting of the Society of Friends, he signed the first formal protest against that institution.* The little we know of his domestic life is to the effect that on November 25, 1688, he married, in Germantown, Anna Klostermann, daughter of Dr. Hendrich Klostermann, of the Duchy of Cleves. They had three children, John, Samuel, and Heinrich. Pastorius was occasionally attacked by a feeling of homesickness for his native land, but for the most part seems to have known content in his crude habitation. He was fond of his garden and of flowers, and took great interest in raising bees, saying humorously, "Honey is Money."

He looked after the affairs of the Frankfort Land Company, in Germantown, until the year 1700, without any compensation, and finally, in common with others, lost his land. He kept the records of the courts, compiled laws and ordinances, was bailiff of the borough when organized, served as Justice of the Peace, County Judge, and as a member of the Assembly from 1687 to 1691. His own busiuess was that of a conveyancer and notary, and during the last twenty years of his life he taught school. His primer, a single copy of which only exists at the present time, was the first original school book printed in Pennsylvania.

The modest house of Pastorius, at what is now Main and High streets, is seen to the left of the illustration, made from a photograph in the possession of Dr. Naaman H. Keyser. The larger house to the right was erected about 100 years later, in 1796, by his great-grandson, Daniel Pastorius. Both these are now superseded by the First Methodist Church.

Pastorius died on February 27, 1719, and was buried in an unmarked grave, so that now none know where he lies. But recently a descendant of Pastorius, Daniel P. Brunner, bequeathed $1000 for "the purchase of a suitable and lasting tablet, to be placed on the First Methodist Episcopal Church, Main and High streets, Germantown, to perpetuate the memory of Francis Daniel Pastorius, the founder of Germantown."

*This protest was prepared and signed in the house of Tunis Kunders, one of the Mennonites of the original thirteen families. It was addressed and sent to the meeting of the Society of Friends because some of these Friends had not kept themselves guiltless in the matter of the institution of slavery. The house of Kunders still stands and the table on which the protest was signed is still in use in the Mennonite church in Germantown.—Ed.

Count the Mercies.

Count the mercies, though the trials
Seem to number more each day.
Count the trials, too, as mercies
Add them to the grand array;
Trials are God's richest blessings,
Sent to prompt our upward flight.
As the eagle's nest—all broken,
Makes them fly to loftier heights.
Count them mercies! Count them mercies!
That bring heaven within our sight.

LIST OF MENNONITE MINISTERS OF NORTH AMERICA.

NOTE.—It will be considered an especial favor of any one to send us corrections to the following list of Ministers, Name or Address, or where the names of ministers fail to appear. Address Rev. N. B. Grubb, 2110 Marshall street, Philadelphia, Pa.

ARIZONA.

Voth H. H., Keams Canon.

ARKANSAS.

Augsburger John, Stuttgart.
Gascho Joseph, Peach Orchard.
Yoder Jacob, Stuttgart.

CALIFORNIA.

Hege Jacob, Estrella.
Voth J. J., Pasadena.
Wiebe Aaron J., Adelaide.

COLORADO.

Krocker Bernhard, Cable.
Schrock Joseph, Thurman.
Schlegel Joseph, Thurman.

ILLINOIS,

Ackerman J., Gridley.
Albrecht Henry V., Tiskilwa.
Ausburger Noah, Hopedale.
Ausburger Aaron, Gibson City.
Brecher Jos., Fisher.
Bachman Jos., Metamora.
Beachy Daniel, Arthur.
Bechler S., Fairbury.
Beacher Jos., Fisher.
Birky John, Hopedale.
Buercky Joseph, Tiskilwa.
Egle C. R., Flanagan.
Egle John, Sr., Minier.
Egle Joseph, Minier.
Engle Peter, Washington.
Gerber Peter, Low Point.
Gerber Samuel, Groveland.
Gingerich John, Danvers.
Gingerich Chr., Stanford.
Gingrich C. H., Danvers.
Graber Daniel, Morton.
Grieser Daniel, Dewey.
Guengerich John, Danvers.
Hartman Emanuel, Washington.
Hauter Christian, Cullom.
Herschberger Chr., Arthur.
Hostetler Peter, Groveland.
Kauffman Gideon, Arthur.
King Joseph, Yuton.
King Joseph, Carlock.
King Chr., Deer Creek.
Kinsinger John, Carlock.
Kingsinger Joseph, Meadows.
Kingsinger Michael, Washington.
Kingsinger Jacob, Washington.
Lantz Lee, Congerville.
Lehman L. J., Cullom.
Litwiller Joseph, Tremont.
McCulloth John, Morrison.
McGowan James H., Nappanee.
Miller John, Vandalia.
Mosiman Christopher, Flanagan
Nafzinger Daniel, Minier.
Nafzinger Christian, Hopedale.
Neuhauser V., Gridley.
Nice John, Morrison.
Nice Philip, Sterling.
Orendorf D., Flanagan.
Plank D. J., Arthur.
Rediger Joseph, Gridley.
Risser Chr., Sr., Eureka.
Risser Chr., Jr., Eureka.
Ringenberg Jacob, Tiskilwa.
Roop P. W., Tremont.
Roop Christian, Hudson.
Roth Daniel, Morton.
Rutt John, Sterling.
Schmiddt J. P., Gridley.
Smith John, Metamora.
Schertz Joseph, Eureka.
Schertz Peter D., Metamora.
Schertz Peter, Washington.
Schertz Christian S., Eureka.
Schrack Joseph D., Arthur.
Schrock Andrew, Metamora.
Schantz Christian, Congerville.
Schantz Peter P., Yuton.
Shelley Henry L., Oregon.
Shellenberger, E. M., Freeport.
Shoemaker J. S., Dakota.
Snavely Chr., Shannon.
Sommer Peter, Washington.
Stahley J., Danvers.
Stahley Stephen, Flanagan.
Steinman Daniel, Flanagan.
Stuckey Joseph, Danvers.
Stucky N., Flanagan.
Strubhar Valentine, Washington.
Troyer Emanuel, Carlock.
Unzicker Peter, Cullom.
Vercler Andrew, Meadows.
v. d. Smissen C. H. A., Summerfield.
Yoder Moses J., Arthur.
Yoder A. I., 168 W. 18th st., Chicago.
Zehr Joseph B., Flanagan.
Zehr Peter, Fisher.
Zehr Daniel, Deer Creek.
Zimmerman C. C., Chenoa.
Zimmerman Peter, Roanoke.

INDIANA.

Ausburger C., Lime Grove.
Ausburger D. D., Goodland.
Borntrager M. J., Shrock.
Borntrager M. E., Middlebury.
Borntrager J. E., Shipshewana.
Borntrager Eli E., Shipshewana.
Borntrager M. E., Middelbury.
Borntrager, Eli., Nappanee.
Blelly Jacob, Nappanee.
Burkholder David, Nappanee.
Burkholder Eli, Ayr.
Burkholder Moses, Nappanee.
Burkholder Daniel, Wakarusa.
Christophel, Jacob, Wakarusa.
Coffman Samuel F., Elkhart.
Cripe Amos S., Emma.
Coyle J., Fairfield Center.
Egle William, Berne.
Egly Joseph, Geneva.
Egly Christian G., Berne.
Friesner Harvey, Bristol.
Funk John F., Elkhart.
Garber John, Goshen.
Gerig Joseph P., Leo.
Graber, Jacob, Schrocks.
Hartman, Frank, Nappanee.
Hartzler J. S., Elkhart.
Herschberger Jonathan, Emma.
Herschberger J. J., Middlebury.
Horner J. S., Kokoma.
Hostetler D. J., Goshen.
Hostetler, Andrew, ——
Hochstetler John M., Emma.
Hochstetler D., Emma.
Hochstetler A. J., Middlebury.
Hygema John, Wakarusa.
Johns Daniel J., Goshen.
Kauffman D. S., Shipshewana.
Kinports Daniel, Clay City.
Kurtz, Jonathan, Topeka.
Loucks Jonas, Wakarusa.
Lehman Peter Y., Goshen.
Lehman Joseph S., Elkhart.
Lehman Yost, Goshen.
Lehman Moses, Emma.
Leichty Christian, Leo.
Lugibill John C., Leo.
Mast E. A., Kokoma.
Mast Jos. E., Middelbury.
Mazelin Daniel, Berne.
McGowen, J. H., Nappanee.
Mehl J. C., Goshen.
Metzler Noah, South West.
Miller D. C., Plevna.
Miller D. D., Middlebury.
Miller D. J., Middlebury.
Miller Eli S., Shipshewana.
Miller H. A., Shipshewana.
Miller Manassas M., Middelbury.
Miller Y. C., Shipshewana.
Miller Emanuel, Lagrange.
Miller Jacob H., Goshen.
Mumaw Amos, Wakarusa.
Neuenschwander P. M., Berne.
Nuszbaum John, Berne.
Schwarz Jacob, Berne.
Schwarz Peter, Berne.
Schwarz Chr., Berne.
Schwarz Joseph, Berne.
Schwarz Jacob, Jr., Berne.
Schwarz David, Berne.
Shenk Jacob, Elkhart.
Schenbeck Jacob, Geneva.
Schindler David, Linn Grove.
Slaubaugh John C., Ayr.
Smucker Jonathan P., Goshen.
Sommer I. A., Berne.
Sproll Nobertius, Amboy.
Sprunger S. F., Berne.
Sprunger Christopher, Berne.
Stofer Eli, Hudson.
Troyer Christian, Goshen.
Troyer J. J., Emma.
Troyer D. D., Goshen.
Troyer A. A., Shipshewana.
Troyer Jonas, Middelbury.

Wagler John, Montgomery.
Wagler Peter, Montgomery.
Weaver J. J., Scott.
Weaver Jacob, Shipshewana.
Wildy Henry, Wakarusa.
Witmer Joseph, Montgomery.
Yoder D. C., Emma.
Yoder Daniel, Linn Grove.
Yoder Elias, Leo.
Yoder Samuel, Elkhart,
Yoder John C., Emma.
Yost, Miller, Shipshewana.

IOWA.

Brenneman Peter J., Kalona.
Gerig Chr. R., Merrimac.
Gerig S., Wayland.
Graber Daniel, Noble.
Guengerich Jos. J., Amish.
Gunden John W., Amish.
Hershberger H. H., Sharon Centre.
Miller W. W., Pulaski.
Plank John J., Sharon Centre.
Plank Jonas, Green Centre.
Rever David, Amish.
Roulette Philip, Pulaski.
Schwartzendruber C., Stiles.
Schwartzendruber J. F., Kalona.
Schwartzendruber Eli, Kalona.
Schwartzendruber J. J., Green Centre.
Schwartzendruber S. J., Clarion.
Showalter Chr., Donnelson.
Stuckey Peter E., Wayland.
Weber H., West Point.
Wenger A. D., Oskaloosa.
Werey Christian, Amish.
Yoder Noah D., Wellman.

INDIA.

Burkhart, Jacob, Dhamtari.
Kroeker, J. F., Dhamtari.
Penner, P. A., Dhamtari.
Ressler J. A., Dhamtari.
Lapp, Mahlon, Dhamtari.

LOUISIANA.

Nice Jonas, Roseland.

KANSAS.

Aeby Jacob, Ransom.
Andres John P., Elbing.
Bearg John, Marion.
Baiser P., Fahrland.
Baiser P., Goessel.
Baiser Peter, Buhler.
Baker Benj. P., Moundridge.
Bartel H. H., Hillsboro.
Bauman H., Goessel.
Baumgartner S. S., Moundridge.
Birky J. H., Lund.
Birky J. C., Lund.
Borntrager J. J., Hartford.
Borntrager C. E., Partridge.
Borntrager J. D., Haven.
Book David, Woodbine.
Brunk George R., Canton.
Buhler B., Buhler.
Buller Peter, Goessel.
Buller J., Newton.
Buller Peter, Newton.
Classen Peter, Newton.
Classen D. D., Hillsboro.
Classen Ed., White Water.
Cooprider Matthias, Canton.
Cornelson Abrahm, Durham.
Diener D. A., Canton.
Dirks Tobias F., Pawnee Rock.
Dirks Peter H., Pawnee Rock.
Ediger Franz, Buhler.
Ehrlich Jacob, Marion.
Epp John, Newton.
Erb Tillman M., Harper.
Ewert W. J., Hillsboro.
Foth John, Hillsboro.
Franz Gerhard, Buhler.
Funk J., Hillsboro.
Flaming P., Inman.
Flickinger J. J., Pretty Prairie.
Funk John, Miltonville.
Gaeddert D., Buhler.
Galle William, Moundridge.
Gerber David, White Water.
Gerbrand John, Hillsboro.
Goerz David, Newton.
Goerz Peter, Inman.
Goerz Heinrich, Lehigh.
Goering Jacob D., Moundridge.
Good Andrew, Harper.
Graber John G., Pretty Prairie.
Graber Peter A., Pretty Prairie.
Hamilton B. F., Peabody.
Harder Gustave, Brainerd.
Harms J. F., Hillsboro.
Harms G. N., Elbing.
Harms A. B., Elbing.
Harms A. H., Elbing.
Harms Abraham, Hillsboro.
Harms John P., Elbing.
Hartzler Alfred, Sherman.
Heidebrecht P., Sparta.
Herschey J. H., Olatha.
Hinkle, Geo., Harper.
Hirschler J. S., Hillsboro.
Holdeman J. A., Homestead.
Horst M. E., Newton.
Huber Cornelius, Hillsboro.
Huxman Julius, Utica.
Kauffman D. D., Hartford.
Kauffman N. R., Moundridge.
Klaassen Abr., Hillsboro.
Kliever G., Sparta.
Krehbiel Chris., Halstead.
Krehbiel C. E., Halstead.
Krehbiel P., Moundridge.
Krehbiel, Val., Moundridge.
Krehbiel H. P., Newton.
Kuhns A., Neutral.
Landis George, Canton.
Miller C. W., Canton.
Miller S. S., Monitor.
Miller John L., Monitor.
Miller John J., Haven.
Mischler Jonathan, Ness City.
Mueller John, Marena.
Neufeld John, Inman.
Nickel Heinrich, Elbing.
Nickel G. P., Hillsboro.
Nisly Eli, Partridge.
Nisly John, Haven.
Oyer Joseph, Sterling.
Pauls Jacob, Inman.
Penner J. W., Hillsboro.
Penner H. D., Hillsboro.
Plaenert John, Hillsboro.
Ratzlaff P., Sparta.
Ratzlaff, A., Moundridge.
Ratzlaff J., Farms.
Regier C. H., Elbing.
Regier J. W., Elbing.
Richert P., M. D., Goessel.
Richert Peter, Goessel.
Richert Jacob, Lehigh.
Richert Cornelius C., Lehigh.
Roth John, White Water.
Rupp Heinrich, Marena.
Schmidt Daniel, Lehigh.
Schmidt Jacob, Pawnee Rock.
Schmidt Jacob, Ness City.
Schmidt David, Roxboro.
Schmidt P. H., Elbing.
Schmucker Jacob, Sterling.
Schrack Noah, Yoder.
Schrock O. C., Seldon.
Schroeder J., Elbing.
Shenk Michael, Terryton.
Shellenberger E. M., Ransom.
Shellenberger A., Moundridge.
Steckley John, Hartford.
Stucky John J., Moundridge.
Stucky Peter, Mounridge.
Stucky Fritz, Brainerd.
Stutzman Jacob J., Monitor.
Suderman A., Newton.
Suderman Leonard, White Water.
Toews Jacob, Newton.
Toews J. R., Newton.
Ummel Abraham, Ransom.
Unruh Benjamin, Hillsboro.
Unruh H. D., Sparta.
Unrau Peter, Goessel.
Voth Peter, Goessel.
Voth Peter R., Lehigh.
Voran Christian J., Moundridge.
Wall Peter, Buhler.
Wedel C. H., Newton.
Wedel C. P., Lehigh.
Wedel Tobias P., Moundridge.
Wedel Cornelius, Goessel.
Wedel John H., Moundridge.
Weaver John M., Hesston.
Weaver David, Newton.
Wiebe Heinrich, Hillsboro.
Wiebe Jacob A., Hillsboro.
Wiebe Peter A., Hillsboro.
Wiens Abraham, Inman.
Wiens Jacob B., Lehigh.
Winey Caleb, Peabody.
Winey Jacob L., Peabody.
Woelk A. A., Goessel.
Yoder Charles, Monitor.
Zimmerman John, Inman.
Zimmerman Jacob, Inman.
Zook, D. D., Newton.

MANITOBA.

Baerg Peter, Steinbach.
Baerg Peter, Hochstadt.
Bergen Abraham, Altona.
Bergen Isaac, Altona.
Cornelson Abraham, Hochstadt.
Derkson Henry, Chortitz.
Dueck Jacob, Hochstadt.
Dueck Abraham, Hochstadt.
Doerkson Abraham, Altona.
Dyck Peter, Gretna.
Enns John, Morris.
Epp Kornelius, Altona.
Epp Peter, Rosenfeld.
Ewert H. H., Gretna.
Ewert Benjamin, Gretna.
Friesen John, Reinland.
Friesen Jacob, Reinland.
Friesen John K., Morris.

Friesen Henry, Chortitz.
Friesen John, Altona.
Friesen Isaac, Rosenfeld.
Friesen Peter, Winkler.
Friesen Cornelius, Chortitz.
Friesen John M., Altona.
Funk John, Altona.
Giesbrecht Isaac, Altona.
Giesbrecht Peter, Hochstadt.
Giesbrecht William, Steinbach.
Harms Peter, Reinland.
Hoeppner Jacob, Winkler.
Isaac Abraham, Hochstadt.
Klaassen Abraham, Morris.
Klaassen Peter, Reinland.
Klippenstein John, Altona.
Krocker Jacob, Morris.
Krocker Peter, Morris.
Loewen Peter, Steinbach.
Neufeld John, Chortitz.
Neufeld Gerhard, Winkler.
Penner Martin, Steinbach.
Peters Cornelius, Reinland.
Plett Cornelius, Steinbach.
Reimer Peter, Steinbach.
Sawatzki Franz, Winkler.
Schroeder Abraham, Altona.
Stoesz Cornelius, Hochstadt.
Stoesz David, Chortitz.
Toews Peter, Hochstadt.
Toews P., Hochstadt (Bergfeld).
Warkentin John A., Winkler.
Wiebe Abraham, Reinland.
Wiebe John, Reinland.
Wiebe Peter, Reinland.
Wiebe Gerhard, Winkler.
Wiens Jacob, Reinland.
Wohlgemuth A., Steinbach.
Wohlgemuth Heinrich, Clear Springs.
Zacharias Peter, Reinland.
Zacharias Peter, Plum Coulee.

MARYLAND.

Baer Henry, Hagerstown.
Baer Adam, Hagerstown.
Beachy Joel J., Grantsville.
Brenneman J., Grantsville.
Ebersole Abraham, Clear Springs.
Gellnet H. M., Grantsville.
Gsell David, Clear Springs.
Hertzler Isaac, Longgreen.
Horst Michael, Maugansville.
Keener George, Cearfoss.
Miller J. C., Leitersburg.
Miller Jacob, Grantsville.
Miller Joel J., Grantsville.
Miller Peter, Oakland.
Shank David, Ringgold.
Yoder Moses, Grantsville.

MICHIGAN.

Beery C. C., Caledonia.
Detwiler C., Brutus.
Keim Peter Logan.
Lehman D., Fair Grove.
Litwiller P. B., Newark.
Litwiller Jacob, St. John's.
Nafziger Christian, Sturgis.
Rupp Peter, Berne.
Speicher J. P., Logan.
Weber Isaac, Bowne.
Wenger Christian, Dutton.

MISSISSIPPI.

Miller Benjamin, Gibson.
Tschopp Andrew, Gibson.

MINNESOTA.

Balzer J. J., Mountain Lake.
Becker John, Mountain Lake.
Buhler Abraham, Mountain Lake.
Dick Bernard, Butterfield.
Ewert A. D., Bingham Lake.
Fast Henry, Sr., Mountain Lake.
Fast Henry, Jr., Mountain Lake.
Fast Gerhard, Mountain Lake.
Fricke F. C., Perrington.
Friesen Jacob, Bingham Lake.
Gascho Jacob, Fulda.
Gerber Joseph, Mountain Lake.
Geiser Joseph, Fulda.
Harder David, Butterfield.
Harms Jacob, Mountain Lake.
Hubin Daniel, Kimel.
Janzen Jacob, Mountain Lake.
Jantzi Joseph, Adrian.
Kintzi H., Butterfield.
Linscheid Jacob, Butterfield.
Neufeld Gerhard, Mountain Lake.
Nickel Theo., Mountain Lake.
Oswald Peter, Fulda.
Peters Dietrich, Mountain Lake.
Quiring Henry, Lamberton.
Rahn Gerhard, Mountain Lake.
Regier H. H., Mountain Lake.
Reimer Heinrich, Mountain Lake.
Rupp John, Awoka.
Schantz Joseph, Fulda.
Schultz John, Mountain Lake.
Schultz Peter, Mountain Lake.
Siemens Jacob, Mountain Lake.
Toews N. F., Butterfield.
Voth Heinrich, Bingham Lake.
Waelde Dietrich, Mountain Lake.
Wall Aaron, Mountain Lake.
Wall Henry, Mountain Lake.
Wiens Johan, Bingham Lake.

MISSOURI.

Driver D. F., Versailles.
Driver Joseph, Versailles.
Hartzler J. J., Garden City.
Hartzler B. F., East Lynne.
Hauder, C. S., Garden City.
Hooly Daniel, Garden City.
Johnson L. J., Cherry Box.
Kauffman Daniel, Versailles.
Kauffman Daniel, Garden City.
Kauffman W. W., Cherry Box.
King I. B., Garden City.
Kreider John M., Palmyra.
Lehman P. P., Alvin.
Miller Andrew, Holden.
Miller Levi J., Garden City.
Rychner Henry, Holden.
Smith J. B., Garden City.
Shenk Andrew, Oronogo.
Weaver Joseph, Oronogo.
Wenger A. D., Garden City.
Yoder D. F., Garden City.
Zerr Christopher, Quincy.
Zimmerman Peter, Garden City.

NEBRASKA.

Abraham John, Bradshaw.
Augsburger D. D., Aurora.
Beller John, O'Neill.
Buerky Jacob D., Wisner.
Epp John P., Henderson.
Epp Heinrich H., Henderson.
Epp Peter P., Henderson.
Epp Gerhard, Henderson.
Ernst John, Chappell.
Ernst Christian K., O'Neill.
Fast Jacob J., Lushton.
Friesen Peter J., Henderson.
Gascho Joseph, Seward.
Gerber Valentine, O'Neill.
Hershberger P. P., Schickley.
Jansen John, Beatrice.
Krocker Bernhard, Henderson.
Lapp Daniel G., Juniata.
Miller J. C., ———.
Nunemaker J. M., Rosedale.
Oesch Andrew, Aurora.
Pankratz Peter H., Henderson.
Penner John II, Beatrice.
Penner John III, Beatrice.
Penner Gerhart, Beatrice.
Penner Henry F., Lushton.
Penner J. H., Hoag.
Peters Isaac, Henderson.
Peters Dietrich, Henderson.
Peters Dietrich D., Henderson.
Ratzlaff Henry, Jansen.
Regier Peter, Henderson.
Regier John J., Henderson.
Rediger Christopher, Aurora.
Rediger Joseph, Milford.
Reimer Peter, Beatrice.
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Schlegel Joseph, Milford.
Schroder H. P., Hampton.
Stauffer Abraham, Roseland.
Stauffer Jacob, Milford.
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Thiessen Wm., Jansen.
Wall Cornelius M., Henderson.
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Yoder Yost H., Bertrand.
Yoder Yost D., Bertrand.
Yoder Moses D., Bertrand.
Yoder S. H., Lexington.
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Zimmerman J. H., Beatrice.

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Lehman Peter, Beaver Falls.
Moser John, Kirschnerville.
Rogul Christian, Croghan.
Rogul Jacob, Croghan.

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Borntrager Eli J., Island Lake.
Weirich Eli D., Island Lake.

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Gerig P. J., Fruitland.
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Kauffman Joseph, Needy.
Kropf Daniel J., Needy.
Miller J. A., Needy.
Mishler Jacob D., Eugene.
Rich John, Salem.
Rich John, Willard.

Roth Jacob, Albany.
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Schrock David, Needy.
Steiner C. B., Salem.
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Yoder L. J., Elmira.
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Baechler Christian, Zurich.
Bearss Gilbert, Sherkston.
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Bender Jacob M., Tavistock.
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Bowman Enoch, St. Jacobs.
Bowman Tobias, St. Agatha.
Bowman Moses C., Manheim.
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Cressman Amos, New Hamburg.
Cressman Menno, New Hamburg.
Detwiler Henry, Blake.
Gascho John, Baden.
Gascho John J., Zurich.
Gascho Chr., Baden.
Gehman Soloman, Blair.
Gingrich Jacob, Preston.
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Hallman E. S., Berlin.
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Hoover Samuel R., Jr., Markham.
Hoover Moses, Selkirk.
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Jantzi Michael K., Tavistock.
Jantzi Peter G., Wellesley.
Johnson Abraham, Stevensville.
Kennel Michael, St. Agatha.
Kipfer Andrew, St. Agatha.
Kipfer Solomon, Newton.
Kipfer John, Milverton.
Kipfer Christian, St. Agatha.
Kropf Christian, Shakespeare.
Lichty Jacob, Wellesley.
Litwiller Christian, St. Agatha.
McKay Henry, Clachan.
Michael Nelson, Shekston.
Nafziger Nicholas, Milverton.
Nafziger John, Milverton.
Nahgane Joseph, New Hamburg.
Rittenhouse John F., Jordan.
Rosenberger Isaiah, Haysville.
Ruby Joseph, Tavistock.
Schwartzentruber Chr., Blake.
Snyder Absalom, Cossuth.
Snyder Jonas, Waterloo.
Spenler Peter, Milverton.
Stuffer Noah, Strasburg.
Steinman, D., New Hamburg.
Steinman, D. H., New Hamburg.
Stirm Joseph, New Hamburg.
Wagler Jacob, Wellesley.
Wagler Christopher, Baden.
Wambold Isaac A., Breslau.
Weidman Samuel, Almira.
Weidman Jacob, Markham.
Weber Elias, Breslau.
Wideman, Samuel, Almira.
Wismer Daniel, Berlin.
Wismer ——, Waterloo.
Woolner Jacob, Kossuth.
Zehr Christian, Wellesly.
Zehr Peter, New Hamburg.
Zehr Joseph, New Hamburg.
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Kliewer J. J., Shelly.
Kliewer H. J., Hammon.
Koller H., Perry.
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Mosiman Sami. K., Cantonment.
Moyer, M. S., Deer Creek.
Neufeld Peter, Shelly.
Pankratz Peter, Shelly.
Petter Rudolph, Cantonment.
Ramseir C., Cleo.
Richert Jacob, Shelly.
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Westenberger, D., Annville.
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Witmer S., Ritenback's Store.
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Zook John, Mascott.
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Friesen Abraham, Rosthern.
Klaasen Peter, Hague.
Regier Peter, Rosthern.
Toews, David, Rosthern.

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Hoffer John, Bridgewater.
Hoffer John, Freeman.
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Kauffman Chr., Ourtown.
Kauffman Joseph, Freeman.
Miller Christian, Ourtown.
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Schmidt, H. N., Loretta.
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Brunck Christian, Winchester.
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Geil John, Amberly.
Good Christian, Dale Enterprise.
Grove Isaac, Coyner's Store.
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Heatwole Joseph, Rushville.
Heatwole Peter, Dale Enterprise.
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Heatwole L. J., Dale Enterprise.
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Mellinger D. H., Stephenson.
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Shank, Perry, Rockingham Co.
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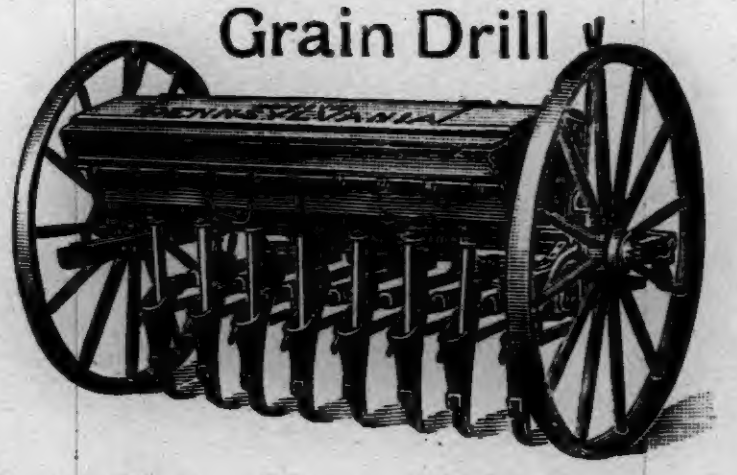

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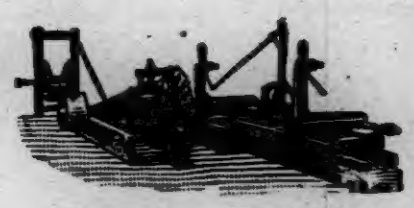

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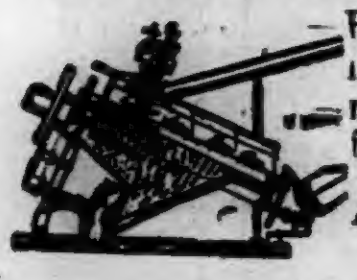

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